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On the prevailing Causes of the Unitarian Controversy.

(Concluded.)

The diversity of sentiment so remarkable upon this subject, has been greatly increased, also, by *the ambiguity of language, and the want of some data upon which all parties are agreed.*

Though persons using a given language are generally agreed in receiving the same words as symbols of the same ideas, yet so many are the exceptions in which the same word assumes different acceptations, and so indefinitely are the shades of meaning diversified by the construction of a sentence, and the variations of style, that precision of language is difficult, and absolute certainty unattainable. Though honest men, writing or speaking for the public instruction, will doubtless endeavour to convey their ideas and reasonings by the use of a clear and expressive phraseology; yet, so much depends on the modes of thinking previously adopted by different individuals, that an expression, which to one man appears luminous as the meridian sun, will to another seem doubtful or ambiguous. Thus two or more individuals may cordially unite in acknowledging with Peter, that Jesus is the Christ, the Son of God, and each may think he employs those terms in precisely the same sense in which they were spoken by the Apostle; while, at the same time, their ideas of his person, and the sentiments associated in the mind with that confession, may be as different from each other, and of course from the truth, as the east is from the west, and the centre from the poles. Two individuals, likewise, embracing precisely the same ideas, may sometimes use modes of expression to convey their sentiments, which, having the appearance only of diversity or opposition, may give rise to long and elaborate controversies about words without interest or utility; when the use of terms without ambiguity, or a few words of candid explanation, would have superseded the strife of tongues, and preserved the truth from dishonourable reflections.

But the difficulty arising from this circumstance, and the different senses in which the metaphors and even common phrases of an ancient writer may be understood, becomes increasingly formidable in the case before us, from the want of some data or fixed rules of interpretation in which all can acquiesce, and in arguing from which, the points in question might easily be determined. For, though it may be said, that all who embark in this controversy are agreed to receive the scriptures as the test of divine truth, and to adopt the same general rules of biblical criticism; yet, they are nevertheless equally remote from unanimity, attaching dissimilar ideas to the same expression, and drawing different arguments from the same text, without the least prospect of

coming nearer to the same decision.

To those who never doubted, or who after doubting firmly believe the pre-existence and divinity of our blessed Lord, the scripture evidence in its favour appears decisive, and constrains them to wonder how any persons who receive the scriptures as the word of God, can ultimately reject this doctrine; since, it seems reasonable to infer that, if any expressions appeared for a time to be ambiguous, by adopting legitimate principles of interpretation, they would arrive at those perceptions which may be confidently regarded as the true sense. But the contemners of this doctrine, after reading the most explicit statements of the sacred writers, deem them indecisive; and, having examined the arguments adduced for their support, question the legitimacy of their premises or conclusions; or, if their reasonings be refuted, suspect the genuineness of the book, chapter or verse, in question, deny its sufficiency to determine so weighty a doctrine; or else resolve the whole into personification and metaphor. And, though modern improvements in biblical criticism, and the profound researches of learned men—orthodox and heretical, have nearly settled the question of genuineness, and established on a firm basis the accuracy as well as the credibility of the Greek Text; there is, nevertheless, no probability of an amicable termination to this controversy. Unless, indeed, the single testimony of any distinct portion of the New Testament, ascertained by settled rules of explanation, be allowed and received as a decisive or sufficient ground for the belief of this doctrine, there is no chance that different parties will receive the scriptures in the same sense, or be led by argument or enquiry to the same conclusions.

To the foregoing considerations may be added, *the impossibility of framing unobjectionable definitions, or arriving at mathematical demonstrations, blended with a desire to treat the trinitarian doctrine metaphysically, instead of being satisfied with the simplicity of scripture.*

From the time of the Arian controversy till the present day, many divines of unquestionable judgment, dreading the evils of metaphysical speculations in theology, have cautiously avoided defining their ideas, and confined themselves to general expressions, under which opposite opinions may be couched. Now, though the motive may seem to justify such a course, it is certainly a course that savours more of scepticism, worldly policy, or the fear of men, than the ingenuous veracity and honest benevolence of the christian, and is neither favourable to the truth nor useful to the serious enquirer.

It must be confessed, indeed, that to define a christian doctrine in terms wholly unobjectionable, or against which no charge of heresy or absurdity could be adduced, is an achievement in theological combat, not only bold and arduous, but impracticable. For though the scriptures were appealed to for proof, it would still remain a disputed point, whether or not the definition conveyed that true sense, unmixed with factitious meanings; and, instead of deciding upon its accuracy by a course of absolute demonstration, we could arrive only at moral probability or logical certainty, against which many exceptions would arise. Of this fact, we are furnished with numerous and striking

illustrations, in the process of the Arian controversy, and in the discussions of the *real and modal trinitarians* of the last century; whose over-solicitude for precise definition led them to metaphysical analyses and disquisitions, which displayed indeed acuteness of understanding, but obscured instead of elucidating, and confounded instead of establishing the truth. Notwithstanding the precision with which they expressed themselves, the shades of difference which they perceived between similar definitions, and the diverse meanings in which a phrase of doubtful disputation might be employed, defeated the ends of precise language, and removed them to an equal distance from theological unanimity or rational decision; while the shrewd disputants on both sides the question, either from perverse prejudice, involuntary mistake, or determined sophistry, charged their opponents with opinions which they disclaimed, or drew from their reasonings or conclusions a variety of inferences which they disowned as illegitimate. In disputing with those sharpsighted metaphysicians, it was in fact impossible to adopt definitions not chargeable with some heresy; but, in avoiding the Scylla of tritheism, they were accused reciprocally of approaching the Charybdis of Sabellianism, veering about in the higher or lower latitude of Arianism; or resting with furled canvass, without an anchor or a pilot, on the calm but treacherous gulf of simple Humanitarianism.

Hence, the modern defenders of orthodox principles, cautioned by these abuses of metaphysical precision, avoid even common accuracy of expression; and by the generalizing nature of their discussions darken the mystery in which some parts of truth seem to be enveloped. Hence, the mind of a sober enquirer, after reading some of their most elaborate vindications of the Saviour's pre-existence and divinity, instead of finding itself surrounded with divine light, seems bewildered in the regions of partial obscurity, having a strong conviction in favour of the general truth, without any distinct idea of its particular import. In short, from such productions, unsophisticated and serious minds derive very slender advantages; and, amidst the wildness of grand but irregular and indecisive perceptions, are in danger of laying aside the subject in despair, or of falling a prey to perpetual scepticism. Had those divines whose writings have the most influence on public opinion, rested their cause on the simple statements and unambiguous testimony of scripture, and explained the points in dispute by simple, intelligible, and expressive definitions; it cannot be doubted that many difficulties respecting the person and work of Christ would have been obviated; numerous mistakes and misapprehensions would have been rectified or prevented, and the majority of our churches brought to greater comprehension of mind, unanimity of opinion, and accuracy of language. Such a state is devoutly to be wished; and, though not gratifying to the pride of genius or the pomp of erudition, it will set bounds to the field of controversy, and alone satisfy honest and enlightened men.

But in addition to the causes already mentioned, it is necessary to adduce, finally, *the mysteriousness of the subject; an expectation that every difficulty should be solved, before the doctrine can be rationally received; together with the natural aversion of philosophi-*

cal and speculative minds to acknowledge the truth of propositions, the subjects of which are confessedly incomprehensible or mysterious.

Though, during the dark ages, mystery was infamously abused as the instrument of imposture and credulity, or as a sacred covering under whose shade the mother of harlots concealed her abominations; yet, the prejudices of modern sceptics, and their manner of speaking against every thing mysterious, discover an overweening conceit of their superior powers.

It has, indeed, furnished them with materials for eloquent declamation to arrest the attention of the loose, superficial, and unbelieving; while the peculiarities of the gospel were contemned, and the goddess of reason deified in christian sanctuaries. But their harangues have neither done credit to their good sense, nor promoted the interest of truth, nor discovered a superabundance of honesty or candour.

It is, doubtless, one of the first axioms of sound reason and philosophy, that a fact or a principle, however different from our previous ideas, or however involved in obscurity with respect to its causes or effects, is to be received as true, if it be confirmed by corresponding evidence. Is it not, therefore, absurd to expect or desire, that moral truth should be confirmed by mathematical demonstration; or historical fact, by the evidence of the senses; or matter of pure revelation, by the ordinary process of human reasonings? The only question upon this point which it seems necessary for a believer in Christianity to solve is, whether or not the pre-existence and divinity of Christ, his incarnation and atonement be revealed in scripture as matters of fact, resting upon the testimony of its authorised and divinely commissioned teachers? And, supposing him to solve this question in the affirmative, however mysterious the facts themselves may appear in their own nature, he deems them perfectly credible as divine truths, and thinks it would be little better than a dereliction of sound reason, as well as of Christianity, to reject them merely on the ground of their relative incomprehensibleness. That these doctrines are encompassed with difficulties, that many plausible arguments may be adduced against them; that the believer finds himself incompetent to refute those arguments, or exhibit a defence that will silence his opponents; by no means furnish a valid objection to the credibility of the doctrines themselves, while he perceives them to be revealed or ratified by inspired testimony.

It must be confessed, indeed, that a person cannot be said properly to believe a doctrine, unless that doctrine be expressed in distinct terms, or the sentiment proposed in intelligible language; but a man may clearly understand the meaning of a proposition, while the nature of the being or circumstances referred to, may be involved in impenetrable obscurity. It is one thing to understand the terms of a proposition, so as to perceive the truth proposed by it for our acceptance; and another to comprehend the subject itself in the whole of its relations, so as to have a distinct idea of all the realities, remotely or immediately connected with the proposition. The former alone is necessary to the exercise of a rational belief; while, on many points of ordinary science, and in all things relating to the Deity, the latter is unattainable. Every person who has ac-

quired the rudiments of common sense, understands and believes what is meant, when we affirm that man is a rational and accountable creature; the denial of which would be thought a mark of great stupidity or madness; though very few, if any, thoroughly comprehend the physical constitution of our nature, and the whole system of powers and operations involved in the terms reason and responsibility.

The mathematician conversant with the demonstration of numbers, and the natural philosopher accustomed to sensible experiment, proud of their elevation, may scorn the idea of believing those articles of theology, which decline the ordeal of their modes of argument, and withhold that kind of evidence which their vanity or predilections may require. By an influence of this nature, indeed, it is more than probable that many have imbibed an implacable hostility against the distinguishing peculiarities of the Christian faith, and resorted to systems of modified Christianity, more congenial with their former speculations, or more flattering to the vanity of science and the self-sufficiency of reason. When the ways of God differ from our ways, and his thoughts from our thoughts, the conceit of a false philosophy will turn the scale in our own favour, pronounce mysterious truths incredible, and, in rejecting facts confirmed by divine testimony, will find a subterfuge even for presumptuous temerity. The unrenewed mind, perverted by pride or sensuality, perceiveth not the things of God, neither can it know them because they are spiritually discerned. Wherefore, said he who knew well the bias of our nature, and spake as never man spake, "Except ye receive the kingdom of God as a little child, ye shall in no case enter therein!"

To affirm of any individuals, whom we may conceive to be the abettors of error, that motives of this description influence their judgments, would be an act of inexcusable presumption, usurping the place of Him whose prerogative it is to search the heart. But, that all men are susceptible of such influences, and that many who reject the truth have been governed by them, are facts, which it would evince a childish indiscrimination, or an unprincipled candour, to question. Let this review, then, of the principal causes to which the controversy respecting the person of our Lord may be attributed, teach us a lesson of humility on the frailty of our mental powers, and urge the necessity of continual vigilance in avoiding the snares wherein so many have been entangled.

For this purpose, the discussion should remind us, that, as all men are alike fallible, no human explications of a christian doctrine should be implicitly received or unconditionally rejected, but candidly and impartially considered. Whatever distinction in the defence of truth any man may acquire; or, whatever deference may be due to his judgment, learning, or abilities; we have to remember that he is a man of like passions with ourselves, subject to the infirmities of our nature, and exposed to misapprehension like all fallible and finite beings. It is indeed an affecting circumstance, of which many sad examples might be recalled, that the greatest ornaments of literature and theology, who have written with the greatest perspicuity on some topics, have on others fallen into the most whimsical absurdities; leaving us

a solemn memento, that supreme wisdom can be found only with the Lord. It behoves therefore to remember that, as good may come out of Galilee, however despised, and a prophet rise out of Nazareth, though ever so obscure, so persons, who in some respects deviate widely from the pure truth of the gospel, may in others retain the same principles as ourselves, and be capable of shedding a lustre over the obscurest regions of truth. Instead of pronouncing an unqualified censure against any man's system or opinions before those opinions have been examined, we should rather hear and investigate his reasonings, that we may receive them if true, or expose them if erroneous; availing ourselves of every help, and searching after truth with assiduity and wisdom.

These reflections moreover teach us that the truth of one opinion in preference to another, cannot be determined by the number, learning, talent or piety of its votaries; but, that all systems have in these respects obtained nearly the same sanction, good and evil being enlisted under every banner. Though principles are intimately blended with practice, and the views of the understanding necessarily affect the heart; yet, the influence arising from different shades of controverted opinion, is frequently too retired and indefinite to be perceived in the general lineaments of character. Even those who deviate farthest from some truths, may be preserved from the natural tendency of error by counteracting principles; insomuch that radical error is sometimes united with unquestionable piety. In glancing over the multiform sects of professing christians, can we find one, not excepting even the most novel and ridiculous, wholly unsanctioned by men respectable both for talent and erudition, moral worth and elevated devotion? None therefore may venture to rest the truth upon their own consistency, but all have reason to humble themselves and to honour their opponents. Divine truth indeed depends not upon majority of votes or the pre-eminence of its supporters, but amidst all the ignorance, and mistakes, and angry contentions of erring mortals, is secure in the fortress of its own immutability.

It will afford but little satisfaction, to appeal from modern speculators to the voice of antiquity, or from our own perceptions to the reasonings of the most skilful polemics. If the Bible be the test of truth, by which alone matters of pure revelation can be determined, it is surely possible for an humble and enlightened christian to decide the question with sufficient accuracy, at least for his own satisfaction, by an appeal to the current language and obvious import of the sacred writings, independently of elaborate disquisitions and learned criticisms. But in making this appeal, let it be remembered that the result of our enquiries will in a great measure depend on the state of mind with which we commence and prosecute them, the perceptions of the judgment being often biassed or perverted by the predominant feelings, dispositions, interests, and connexions of the man. Confiding, then, in the sufficiency of scripture, and cherishing a disposition of becoming humility, teachableness, purity and devotion, we should pursue this enquiry with a mind divested if possible of every prejudice, and deeply imbued with the love of truth and a prayerful dependence on divine teaching. "And, if any man lack wisdom, let him ask of

God, who giveth to all men liberally and upbraideth not, and it shall be given him: for, the meek will he guide in judgment; the meek will he teach his way!"

T. F.

Account of the Bordeaux New Testament.

THE controversy between the Roman Catholics and the Protestants raged with unusual violence in France towards the close of the seventeenth century. On the part of the former, both force and artifice were employed, and in most cases with equal want of success. Many conferences were held between leading persons on each side: that between Claude and Bossuet, which took place in 1685, was the most important, and excited the greatest degree of attention, chiefly on account of the learning and theological reputation of the combatants. But conferences and disputations have seldom produced any good effect, as it invariably happens that each party claims the victory. Nor was it agreeable to the spirit and practice of the Papacy to be satisfied with mild and reasonable methods of conducting the contest. Other weapons than those of argument and persuasion must be used. In the year 1685, shortly after the above-mentioned conference, Louis XIV. revoked the Edict of Nantes, deprived the Protestants of their civil and religious privileges, and forced hundreds of thousands of them to leave their native land, and seek an asylum where they might worship God without molestation and restraint. Of the *infamy* of this measure it is scarcely possible to speak in language too severe and indignant. Of its *impolicy*, the French nation had soon very evident proofs in the serious injury sustained by the removal of so many industrious individuals, whose skill in manufactures had largely contributed to the prosperity of that country.

But Protestantism was not to be destroyed by such means: for it has ever been found that persecuting measures are to the sect which employs them, like the sword or the pistol in the hands of the suicide—the means of self-destruction. Alarmed at the danger which threatened their cause, the Roman advocates adopted a new line of policy. They were galled by the constant appeal which the Protestants made to the Scriptures, and probably felt their cause to be untenable when thus assailed. What was to be done? One only method remained; and it was tried. They could not prevent the Scriptures from being read, and therefore they resolved to force the Sacred Volume itself into their service, by the most audacious corruptions and interpolations. An Edition of the New Testament was published, *so translated as that a Roman Catholic might find in it explicit statements of the peculiar dogmas of his Church!*—The book was printed at Bordeaux, in 1686. It was entitled "The New Testament of our Saviour Jesus Christ. Translated from Latin into French, by the Divines of Louvain:" and the attestation of the Archbishop of Bordeaux was prefixed to it, assuring the reader that it was "carefully revised and corrected." Two doctors in divinity of the University of the same place also recommended it as "useful to all those, who, *with permission of their superiors*, might be able to read it."—A few quotations will shew the manner in which the work was executed, and the object which the Translators had in view. The quotations

are translated into English, for the sake of those of our readers who are unacquainted with the French language.

In the summary of the "contents" of Mat. xxvi. Mark xiv. and Luke xxii. it is said that those chapters contain the account of the "institution of the Mass!" Acts xiii. 2. ("as they ministered to the Lord and fasted") is thus rendered—"*as they offered to the Lord the sacrifice of the Mass*, and fasted," &c. The design of this most nefarious alteration is sufficiently evident.

In Acts xi. 30., xiv. 22. and other places, where our English Version has the word "Elders", this Edition has "*Priests*"—and for obvious reasons.

The following passages were doubtless translated with a view to recommend a practice that has proved very productive of gain to the priesthood. Luke ii. 41.—"And his father and mother went every year *in pilgrimage* to Jerusalem:"—2 Cor. viii. 19. "And not only so, but also he was appointed by the Churches the companion of *our pilgrimage*:"—3 John 5. "Beloved, thou actest as a true believer in all that thou doest towards the brethren, and towards *the pilgrims*."

Tradition is thus introduced.—1 Cor. xi. 2. "Ye keep my commandments as I left them with you *by tradition*:"—Jude 3. "The faith, which has been once given to the Saints *by tradition*."

That the Roman Catholic might be able to prove that marriage is a sacrament, he was furnished with these renderings.—1 Cor. vii. 10. "To those who are joined together in *the sacrament of marriage*, I command," &c.—2 Cor. vi. 14.—"Do not join yourselves in the sacrament of marriage with unbelievers, &c.

1 Cor. ix. 5. is so directly opposed to the constrained *Celibacy of the Clergy*, that we can scarcely wonder at finding an addition to the text:—it stands thus—"Have we not power to lead about a sister, *a woman to serve us in the gospel, and to remember us with her goods*, as the other Apostles," &c.

In support of *human merit*, the translation of Heb. xiii. 16. may be quoted—"we *obtain merit towards God* by such sacrifices."

Purgatory could not be introduced but by a direct interpolation.—1 Cor. iii. 15. "He himself shall be saved, yet in all cases as by the *fire of purgatory*."

Many other renderings might be noticed: our limits will only permit us to mention a few. Luke iv. 8. "Him only shalt thou serve *with latria*;" i. e. with the worship specially and solely due to God: this addition was evidently made to prevent the passage being urged against the invocation of the Saints.—Acts xix. 18. "Many of those who believed came *to confess and declare their sins*."—Heb. xi. 30. "After *a procession* of seven days round it."—2 Peter iii. 17. "Beware, lest being led away with others *by the error of the wicked heretics*," &c.—1 John v. 17. "There is some sin which is *not mortal, but venial*."—Rev. iv. 4. "And round about the throne there were twenty-four thrones, and on the thrones twenty-four *priests* seated, all clothed with *Albs*." The *Alb*, it will be recollected, is part of the official attire of a Roman Catholic priest.

But the most flagrant interpolation occurs in 1 Tim. iv. 1—3. "Now the Spirit speaketh expressly, that in the latter times some will separate themselves from the *Roman faith*, giving

themselves up to spirits of error, and to doctrines *taught by devils.* Speaking false things through hypocrisy, having also the conscience cauterised. *Condemning the sacrament of marriage, the abstinence from meats* which God has created for the faithful, and for those who have known the truth, to receive them with thanksgiving."

These are some of the chief peculiarities of the Bordeaux New Testament. Whether it was actually translated by the Divines of Louvain, is doubtful. This is certain, however, that it was printed by the Royal and University printer, and sanctioned by Dignitaries of the Roman Catholic Church. The *object* of the publication is evident—viz. to enable a Roman Catholic to find popery in the New Testament. But what shall be said of a system which permits its adherents to have recourse to such infamous measures? If the interpolation of a *Heathen Classic* be visited with general execration, how great must be the crime of him who corrupts the *word of God!*

It is proper to add that the Roman Catholics were soon convinced of the folly of their conduct in thus tampering with the Inspired Volume. To avoid the just odium brought on their cause by this wicked measure, they have endeavoured to destroy the whole edition. In consequence, the book is now excessively scarce. Even so early as 1690, but four years after it was printed, Dr. (afterwards Bishop) Kidder found much difficulty in procuring a copy, for the purpose of writing his "Reflections" on it—a quarto pamphlet, containing a distinct notice of all the corrupted and mistranslated passages, and exposing the iniquity of the whole proceeding.

But four copies are known to exist in this country. One is in the Library of the Dean and Chapter of Durham; another is possessed by the Duke of Devonshire; a third is in the Archiepiscopal Library at Lambeth; and the fourth is in the possession of His Royal Highness the Duke of Sussex, who most condescendingly permitted the writer of this article to visit his valuable library, for the purpose of examining the book. The Catalogue of His Royal Highness's superb collection, which is now in the press, will no doubt contain a much more lengthened and elaborate account of the Bordeaux New Testament, than could possibly be furnished in this brief notice. C.

"I DWELL AMONG MY OWN PEOPLE."

Answer to an Enquiry.

MY DEAR FRIEND.

YOU ask me, as you are about to remove to B. where I would advise you to attend on the Lord's day? You say, that you think of hearing Mr. M.

He is a very worthy man, and a good preacher; and I certainly do respect and love him; but if I were in your place and should be asked, where I intended to hear the gospel? I should assuredly reply, with the excellent female mentioned in the scriptures, "I shall dwell among my own people!"

Not that I wish, for a moment, to encourage sectarianism and bigotry. Nothing can be farther from my feelings and my principles. I would occasionally hear any good man who was near me, when my own pastor was not in the pulpit. I would cherish every sentiment of kindness and esteem for all pious people of every

name. But, as I cannot attend every place of worship, no more than I can reside in every house in a town; so, it seems most natural, and most consistent, that I should dwell among my own people, as it does, that I should reside in my own habitation.

The question is, is it worth while to appear at all in the christian world, as a separate denomination? It must be so, unless we are willing deliberately to sacrifice, what we know to be the revealed will of God. Who then can be reasonably expected to support such a community, but those who really cherish the same sentiments? Should you act as you intimate, you do all in your power, by your conduct and influence, to annihilate the denomination to which you belong. Do you wish this? I am sure you do not. Yet this would be the result, if all should imitate you; and if your conduct be correct, of course, it is in the highest degree worthy of imitation.

I dwell among my own people; and why? Because I think that they have most religious truths among them. I know, that some would reply, and say, we differ only in non-essentials. This is the very spirit of antinomianism. It is setting light by God's holy word. Is the Lord's supper a non-essential? No, all reply:—no more then is baptism. I hold nothing to be non-essential, which God has plainly revealed. I refer all who talk in this way to the words of Jesus Christ.—"Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." How can I say, if I countenance in any way what I know to be wrong, and contrary to God's holy word, "Thy will be done, on earth as it is in heaven?"—I ought rather to say, and, in fact, I do say this by my conduct, if I do not dwell among my own people, "I am willing, and satisfied, in some important points, that what I know to be the will of God, should not be done!"

I frankly acknowledge, that I have generally found, that those who have not dwelt among their own people, have been actuated by some improper views and feelings. I will mention some instances, which, I fear, are not unfrequent.

Some of this class have been offended with the honest bluntness of a faithful ministry. They could not sleep so comfortably in their formality and neglect of serious and eternal realities, as under the flattering addresses of the preacher they have chosen to attend; and so, they ceased to associate with their own people.

Some have been full of pride and consequence, and because they could not have their own way in every thing,—and have the minister and people bow down to them, they have forsaken, and ceased to dwell among their own people.

Some have supposed, that they should have an increase of worldly gain; that their customers would be more numerous; and so, for a little paltry gain, they have abandoned their own principles, and their own people.

Some have formed connexions who entertain opinions contrary to theirs; and as they are very polite and candid, so they give up their own views to oblige their friends; and they turn their backs on their own people.

Some have indulged a prejudice against a brother, and so they will not go into the same place

of worship where he is. So they have relinquished their own people. What will they do, should they meet in heaven?

Some have had differences with their friends; and perhaps they have been really ill-used; and so they have discarded their own family and people. And they never intend to forget and forgive; as if forbearance and forgiveness were not Christian virtues. Can they hope to be forgiven?

I have met with persons, who, were ashamed to say, that they abandoned their religious connexions, and went to another place of worship, because gayer and wealthier people attended it: but yet this has actually been the case.

There is a class who desert their own people, because they find them low and despised. Did Joseph of Arimathea do so? Did the primitive Christians act in this way? Can any man of principle do so? This is the very reason why they should cleave to them, that they may help and raise them. How can they be said to take a just view of things, who neglect their own people, and are very ready to help an interest which does not want any aid?

And there are also some, who, cut off from their own people, by a faithful but painful discipline, have been glad to go into any community which would receive them.

I do not say, that all who leave their own people, are actuated by improper motives. I have, however, but little doubt, that it is so in a great majority of cases.

Better people, my dear friend, than you or I have counted it an honour to belong to our denomination. Act then up to your principles. If, indeed, they are not scriptural, and you are ashamed of them, renounce them, and get better; but never be in principle one thing, and in practice another.

I hope I shall hear, that you see things as I do; and, that when I shall have the pleasure of meeting you, you will grasp my hand and say, I love all who love the Lord Jesus Christ in truth and in sincerity, but I dwell among my own people! I am,

Your Friend and Brother,

B. H. D.

ORIGINAL LETTERS.

1. *From the Rev. John Newton to a Lady.*

London, April 28, 1797.

MY DEAR MADAM,

MY good friend, Mr. Buchanan*, informed me of the great kindness he had received at the Cape from you and your friends. I trust, he is a faithful servant of our Lord, who graciously accepts the kindness shewed to his servants, for his sake, as if it was personally done for himself. He said, likewise, that there were persons at the Cape who would not be unwilling to hear from me. I have already written to Miss Vaulier, and this letter waits upon you, as a token of my love to you, and all in your parts, who love the Lord Jesus Christ. The Saviour died to gather together in one the children of God, who are scattered abroad; He loved his sheep, and laid down his life for them; and since his ascension to glory, this good Shepherd has been seeking his own by his Spirit and Providence, wherever they are dispersed. They are redeemed by

* Afterwards Dr. Buchanan, Author of "Christian Researches," &c. &c.

his blood from amongst all nations and languages, and though separated from each other by seas and mountains, and too often by prejudices and little party distinctions, they are all one in Him—they grow upon Him—they derive their life and strength from Him—and without Him they can do nothing; they dwell in Him as the branches do in the vine, and He dwells in them as the sap from the root dwells in the branches; so that because He lives, and while He lives, they shall live also. Thus Paul not only says, "I live by faith on the Son of God," but that "Christ lived in him;" his life was not so properly his own as the life of his Saviour, putting forth its power and virtue in his soul. Happy are the people who are in such a state, whether French, Dutch, Germans, or English; whether Greenlanders, Indians, or Hottentots. When He has taught them to love and trust Him, they are all equally dear in his sight; and in a little time all distinctions among them of colour, speech, rank, wealth, bodily or mental powers, or influence in this world, shall cease and be remembered no more. They constitute one body, one kingdom, of which He is the king or the head. They are "called" or "chosen," out of this world; they are born from above, and thereby made partakers of a spiritual life, as much superior to the merely rational, as that is superior to the animal life of the brutes. They have eyes and ears, perceptions, desires and enjoyments peculiar to themselves; they have both sorrows and joys which a "stranger intermeddleth not with;" a peace which the world can neither understand, give, nor take away, and a hope full of glory! As yet they are in a wilderness, and beset by enemies, more subtle and watchful, and powerful than themselves. They are like a besieged city, pressed on every side; yea, they have foes within the walls, who hold correspondence with those who are without, and would gladly open the gates to them; so that it seems a wonder that they can hold out; yet we need not wonder! for the city is built upon the "Rock of Ages," and kept, and guarded, and garrisoned by the power of God, and "salvation is appointed for walls and bulwarks." Indwelling sin, the powers of darkness, the spirit of the world in which they live render their lives a continual warfare. Flesh and spirit, the old man and the new, like enemies dwelling under the same roof, are always fighting and striving for the mastery; so that the believer seldom does the things that he would, as he would. In this conflict he often receives a wound, but the leaves of the "Tree of Life" are provided for his healing. He sometimes loses a skirmish, but if he falls, he rises again; he grows stronger as he becomes more sensible of his own weakness. He is renewed by fresh supplies of grace, and being supported by an Almighty arm, in the final event of the war, he is sure to be made "more than a conqueror," through Him who has loved him. A Christian is a man of God; "he is born of God," devoted to Him; he walks with Him, lives with Him, and is going to Him! Oh! how he longs to be at home! and while he remains here, his great business, which alone renders life valuable, is to shew forth the praises of Him who hath called him out of darkness into his marvellous light, to drink into the spirit, and to tread in the footsteps of his Saviour, to adorn the doctrines of the Gospel in all things, and to be useful in his place and generation, and to be

watching with his "loins girded up and his lamp burning," for the happy hour when his Lord shall come to receive him unto himself! Such a one was Mr. Vaulier. I hope you have many such at the Cape. We have some like-minded in England, I hope many, if we could see them altogether. But I am afraid the many would seem but few, if compared, not only with the bulk of the nation, but with the bulk of those who make a profession of religion. May the Lord encrease the number, both at home and abroad. May his kingdom come with power, and spread like lightning, and "all the earth be filled with the knowledge of the Lord, as the waters cover the sea;" and his will be done below as it is done in heaven! May grace be with them all, who love Him, at the Cape! We shall meet in a better world. I request your and their prayers for, madam, your affectionate servant,

JOHN NEWTON.

To Madam Bletterman,
Cape of Good Hope.

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2. *From the Rev. R. Cecil to Miss* ——.

MY DEAR DAUGHTER,

I AM happy to hear of your safe and comfortable journey to Ramsgate. As to your fears and doubts, there can be but one opinion respecting them. The case is purely nervous, like Lady Mary Fitzgerald's. You know her character, and I question if you will ever meet with another like it in this world; yet she sometimes feels like you. Were I less acquainted with such cases, I should mistake as many do, in treating them *theologically;* but as they are, both in your and her case, I am quite certain, purely of a bodily nature, and which cannot be removed by words. I must wish you to be as much in the air as possible. I wish you could ride on horseback; perhaps the bark might be of use, but, no doubt, you have the best physical advice. In the mean time, you must ever treat any doubt about your salvation or saving interest, as a temptation presented to your feeble system.

With respect to the slanderous report, &c. you mention, there is more to be said, because it is one of the appointed trials of the children of God. I have lived to see a great deal of this; and I have observed that the dirt has been thrown most at the purest characters. I could tell you, my dear, twenty stories of facts that have occurred of the kind, in which the things that deserved the most commendation, and have been undertaken from the purest and most generous motives, have been misrepresented as springing from the worst. This dispensation is made use of by God, to cure us of the world, and demonstrate its base, injurious, cruel nature. It also affords us an opportunity of imitating our Master, in doing good for evil; and also teaches us to be satisfied in making our appeal to Him, and having, as Job expresses it, "our record on high," while we pass through "evil report and good report, as deceivers and yet true."

I have no fear respecting your soul or your character; I know they are as safe as God can make them; but in the world you must have trouble of one sort or other, and He that sends the trial, fits it to the back, and has promised, that as your day is, so shall your strength be.

With respect to your fear from Rev. xxi. 8. I am almost angry, that any daughter of mine, of your standing, should not have been fully taught, that "it is the *sense* of

scripture, and not the *letter*, that becomes our rule." Otherwise we might go to literally cutting off our hands, and putting out our eyes. Take the connection; "he that *overcometh* shall inherit all things," but on the contrary, "*the fearful*, i. e. the coward, who dares not confess me before men; and the *unbelieving*, who rejects me and my word, as not to be *trusted*, shall have their part with the abominable,' &c. &c. Don't you think, my dear child, that I have some ground to be angry?

I am thankful I can tell you, that God has taken off part of my burden of pain. That is, "he stayeth his rough wind in the day of his east wind." I have had lately a great trial in my son's affairs, who is now on his way to India; the Lord considered this, and prepared a gourd to alleviate the scorching rays.

The rest of my family are as well as usual; indeed, my daughter P——— is somewhat better, and I hope will gain ground by the country, to which we mean to go soon.

My best regards attend Mr. Townsend. I shall hope to meet you on our return to town much improved in your health and spirits, who remain, very truly and affectionately yours,

L. I. Street, R. CECIL.
July 11*th*, 1805.

REMARKS ON A CONJECTURAL CRITICISM IN GRIESBACH'S NEW TESTAMENT.

To the Editor of the Baptist Magazine.

SIR,

IF you think the following observations will suit your purpose, they are much at your service.

Yours truly,
April, 1826. MICROS.

IN GRIESBACH'S *Greek Testament*, printed in 1796, there is a *conjecture of Crellius*, on John i. 1. admitted in the notes, which always struck me as very unaccountable; since of all the modes of criticism, *conjecture* is the worst; and above all things I should feel myself standing upon unsafe ground, if I had to go to the Unitarian school for *conjectural* emendation. Looking unto EUSEBII *Demonstratio Evangelica, Colon.* 1688, a passage accidentally arrested my attention in his work, *contra Marcellum*, at the end of the volume, p. 149, which was so much in point, that I wish to direct those of your readers who consult GRIESBACH, to the statement of EUSEBIUS, in opposition to the *conjecture* of CRELLIUS.

In John i. 1, we read, "In the beginning was the word, and the word was with God, and *the word was God*." Καὶ θεὸς ἦν ὁ λόγος. In GRIESBACH'S notes we read, "θεϑ, *Conject. Crellii.*" So that admitting this *conjecture*, we must read, "the word was *of God*," and thus open the door to any Arian, or Socinian interpretation that may be thought deserving of notice. But, EUSEBIUS, having occasion to quote the passage, observes, "in the same manner he [i. e. John] says, *the word was God*, he does *not* say, *the word was* OF GOD." Διὸ ἐπιλέγει, ᾧ θεὸς ἦν ὁ λόγος, ϰϰ εἰπὼν, ϰαι θεϑ ἦν ὁ λόγος.

This is decisive proof, that *Eusebius* was not aware of the existence of a reading in support of the *conjecture* of *Crellius;* otherwise he would not have asserted that John said, the *word was God*, and not, the *word was of God*, had he known that the contrary could be proved to be the true reading. It is not certain that any Manuscript of the New Testament now exists, written so early as the time of *Eusebius;* nor does the *conjecture* of *Crellius* appear to be sup-

ported by *any* manuscript of *later* dates. The inference, therefore, is plain; it is *altogether a conjecture*, unsupported by *any* authority: and it is opposed by the testimony of *Eusebius*, in a work in which the support of his doctrine so far as that passage was concerned, depended on the accuracy of the text as he then quoted it. According to *Dupin*, this work of *Eusebius* was written after the condemnation of *Marcellus*, in the Council of Constantinople, in the year 335, or 336; and the author himself died about the year 338.

What powerfully confirms the above observations is, that WETSTEIN says, "ALL the Greek copies that have been examined, ALL the versions, ALL the fathers, and ALL the heretics," read the passage according to our present text. It is, therefore, surprising that so judicious and careful an editor as GRIESBACH, should have given a place to such a *conjecture*.

POETRY.

MONODY *to the Memory of* JOSEPH BUTTERWORTH, Esq. *late M. P. for Dover.*

I.

OH! could I wake the hallowed lyre,
Responsive to this throbbing breast! —
Not David's strains, when winged and warmed with friendship's fire,
More true or ardent feeling e'er expressed —
Once more, my harp! and then for ever rest!
I had, indeed, supposed *that* harp all riven —
That grief had snapt each string in twain;
But if *one* chord do yet remain,
That chord shall speak of him in heaven!

II.

O name beloved! O friend beyond compare!
Methought I knew and felt thy worth
Ere thou hadst left this barren earth:
Then — from thy works benign, this noxious air
Imbibed a rich and healing dower; —
But *now* — since Death has crushed each flower,
Its *whole* perfume
O'er pallid grief is shed, and haggard care;
Amid this gloom
Of sorrow's night,
Thy star-like virtues shine more bright!

III.

Thou hadst, in truth, a heart of hearts! — in thee
Nor guile was found, nor instability!
Though friendship oft, with meteor blaze,
Glares for a while, and then expires;
Or, parted-anchor-like, mid days
Of storm, when it should save, retires;
Thine ever kept its steady stay,
More firm in time of sorrow,
Thine was a *sun*, whose sheen to-day
Presaged its shine to-morrow!
And is *this* light, too, quenched? — this refuge gone? —
My true and trusted guide! my bosom friend!
Wilt smile no more? no more attention lend? —
I feel benighted, wearied and alone,
Whilst on life's boist'rous ocean driv'n,
And can but send my sighs to heav'n!

IV.

Enough of this, my heart! — no more
Of what would seem a selfish grief;
But mourn the many that deplore
That pulseless heart and pow'rless hand
Which erst, at pity's mild command,
Were prompt to wish and work relief!
E'en sorrow's saddest mood his step could well beguile;
Clearing her tearful brow,
'Neath hope's reviving glow,
She'd list — look up, and smile!
Witness! ye hovels of distress
Whose gloom his feet were wont to bless!
All this, alas! is o'er — for ever o'er! —
The eyes that hailed him once, his face behold no more,
No more the widow's heart shall sing for joy,
No more the orphan's tear he'll wipe away;
No more shall truth's great cause * his tongue employ,
No more shall point to learning's lambent ray,
Nor cheer his friends around the social † board,
Nor in the Senate ‡ raise his voice for God.
The goal is won! the prize secured!
A wreath from *that* immortal tree
Whose fruit, which ages has endured,
Still cheers heaven's bright society.
Blest shade! thou dwell'st in *that* clear clime
Which knows, nor gloom, nor grief of time, —
No adverse gales — no changing tides; —
Where one eternal spring abides,
Without a blight to mar its flowers,
Or spot to stain its sunny hours;
Without a sigh to stop its songs,
While God's own smile the strains prolongs.

V.

From man to God *I'd* elevate my lay,
'Twas He who gave — 'tis He that takes away.
Each starry virtue shone with borrowed light,
'Twas grace — *that* sun divine — which made it bright;
That grace has crowned with glorious and with endless bliss,
What grace conferred to cheer a gloomy world like this.
All glory, praise and pow'r to HIM be given,
Who blesses earth with plants of Paradise,
To shed, awhile, their fragrance *'neath* the skies;
And when sees fit, transplants them back to heaven!
My heart! my heart! to their bright clime aspire! —
"They mourn the dead who live as they desire."

July 10, 1826. B. COOMBS.

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* Mr. Butterworth was in the habit of presiding at the Annual Meetings of the Wesleyan Missionary Society; the Sunday School Union; the Baptist Society for the Promotion of the Gospel and Instruction of the Poor in Ireland, and various other important Institutions. And to the hallowed fervour which he displayed in advocating their interests, and cheerful liberality with which he assisted their funds, multitudes can bear witness.

† Those who were but partially acquainted with the deceased, in contemplating him from a distance, knew and acknowledged him to be a star of benevolence of the first magnitude; but as many as had the happiness of an intimate friendship, found him to be the sun and centre of the system, enlightening and cheering all who came within the sphere of his kind-hearted hospitality. The suavity of his manners, the catholicism of his spirit, and the "words that breathed" in his conversation, and "thoughts that burned" with a holy ardour, to advance the cause of philanthropy and religion, endeared him to all. His intercourse was pre-eminently distinguished by fervent piety without pharisaical parade, seriousness without gloom, cheerfulness without levity — in conjunction with the elegancies of life without ostentation.

‡ When the subject of Education in Ireland was brought, a short time since, before the House of Commons, Mr. B. strongly and manfully deprecated the efforts made to prevent the poor from reading the Scriptures; and, notwithstanding the opposition with which he in consequence met, this Christian champion reiterated his ardent hope "that the legislature would never sanction any system of Education from which the Bible was to be excluded."

REVIEW.

History of the Crusades against the Albigenses, in the thirteenth century, from the French of J. C. L. Simonde de Sismondi, Honorary Member of the University of Wilna, of the Academy and Society of Arts of Geneva, of the Italian Academies of Georgofili, Cagliari, and Pistoia, &c. &c. With an Introductory Essay by the Translator. London. Wightman and Cramp, 1826. 8vo. pp. xl. 266. price 8s.

Of all the unfounded allegations brought by the adherents of the Church of Rome against the professors of the Reformed Faith, none is more palpably false than the often-repeated charge, that "Protestancy had no existence at all before the sixteenth century." This the late Vicar Apostolic of the Midland district has ventured to exhibit to Englishmen as "*the real truth*;" though no century could be mentioned, from the age of Constantine to that of Martin Luther, in which the governors of the predominant church were not called upon to defend themselves against men of similar principles to those which excite the antipathy and horror of modern Roman Catholics. The British public is therefore under great obligation to those writers, who during the last few years have collected information respecting the opponents of popery in the middle ages; and especially to those who have laboured to rescue from contempt or oblivion, the simple-hearted, inoffensive, and devoted men, who are generally denominated Waldenses and Albigenses. The Albigenses, to whom the volume before us refers, derived their name from the district of Albigeois in the south of France, in which they abounded. Our knowledge of their religious views and practices is less accurate than we could wish it to be, seeing, as the writer of this work remarks, "those very persons who punished the sectaries with frightful torments, have alone taken upon themselves to make us acquainted with their opinions; allowing at the same time that they had been transmitted in Gaul from generation to generation, almost from the origin of Christianity. We cannot therefore be astonished if they have represented them to us with all those characters which might render them the most monstrous, mingled with all the fables which would serve to irritate the minds of the people against those who professed them." Still we see in their character much to venerate; and some of the allegations brought against them, we can without hesitation admit. We can believe that they regarded the Church of Rome as having perverted Christianity; that "they rejected purgatory, with masses and prayers for the dead;" that they objected to "the sacraments of confirmation, of confession, and of marriage;" that they "charged with idolatry the exposure of images in churches;" and that they denied the real presence in the eucharist, saying, "if the body of Christ was as large as our mountains, it must have been destroyed by the number of those whom they pretend to have eaten it." We must admit that they "denied the necessity of infant baptism;" and resign, to any of our contemporaries who may be inclined to undertake it, the task of vindicating them from the graver charge brought against them by some of their adversaries, namely, that they regarded it as "a vain, superstitious ceremony." We even allow the possibility of what is asserted by Reignier, one of their professional persecutors, when he says, "whatever a Doctor of the Church teaches, which he does not prove from the New Testament, they consider it as entirely fabulous, contrary to the authority of the Church;" and again, "I have heard and seen a certain unlearned rustic, who recited the book of Job, word by word, and many who perfectly knew the New Testament;" and again, interpreting his language in a somewhat

qualified manner, "all of them, men and women, by night and by day, never cease from teaching and learning." And we think that some deference is due to the three reasons which he assigns, why, in his opinion, this sect was more pernicious than all the rest: The first, because it was more ancient and of longer standing, "some having traced it to the time of Silvester in the 4th century, and others to the times of the Apostles;" the second, because it was more general, there being "scarcely any country in which this sect was not found;" the third, because it had "a pure faith in God, and in the articles of the creed, and a great appearance of piety."

The work before us contains an account of sufferings endured by this interesting people, when the vengeance of the Roman See burst upon them, and their protectors. Monsieur Sismondi, whose name is well known in modern literature, had given in his history of the French people, now in course of publication at Paris, the result of a laborious inquiry which he had instituted on the subject of the Crusades against the Albigenses.

"The volume here offered to the English reader, is an attempt to exhibit that part of M. Sismondi's narrative, with only so much of the general history as may serve for its connection and illustration. Although, therefore, it is only an extract from a larger work, yet it nevertheless embraces an entire, and to a considerable degree, an independent subject; giving a view of a series of interesting events, issuing in a catastrophe of great importance to the cause of civil and religious liberty, and of lasting influence upon the future destinies of Europe, and of the world. It commences with the thirteenth century, and comprises a period of about forty years, detailing the progress in civilization, liberty, and religion, of the fine countries in the south of France, and the destruction of that liberty and civilization, the devastation and ruin of those countries, and the extinction of those early efforts for religious reformation, through the power and policy of the Church of Rome. It relates the establishment of the inquisition, and the provisions by which this merciless tribunal was adapted to become for ages the grand engine of domination to that ambitious and persecuting power. And it marks the complete establishment of civil and ecclesiastical despotism, by the surrender of all those states, with their rights and liberties, to the dominion and controul of the French monarch, under the direction of the Roman pontiff. When therefore the curtain at last falls upon this sad tragedy, it seems as if the night of ignorance and tyranny had closed upon the nations for ever." (Translator's Preface, p. vi.)

It would give us pleasure to present our readers with an outline of the history, and with several extracts which in perusing it, we had marked for citation. But our limits forbid the undertaking. We will say no more about the persecuted heretics themselves, therefore; but we must glance at a part of the narrative which illustrates the domineering, relentless spirit of the Papal Church, as exhibited towards some who were not heretics, but who were guilty of tolerance;—that tolerance of which English Catholics make their boast, and in which they flatter themselves they should be indulged by their ecclesiastical superiors, if circumstances required its exercise. Raymond VI. of Toulouse, in whose dominions a large number of these peaceable dissentients from the Roman Church resided, was not himself a sectary, nor did he patronize the doctrine which they taught; but he was not prompt to punish them, nor was he willing to admit into his states a hostile army, whose errand was to kill all those of his vassals whom the priests should indicate. He was therefore excommunicated by the legate; and the gentle pen of the third pontiff who had thought proper to assume the name of *Innocent*, began a letter confirming the sentence, with the following expressions of tenderness: "If we could open your heart, we should find, and would point out to you, the detestable abominations that you have committed; but as it is harder than the rock, it is in vain to strike it with the words of salvation: we cannot penetrate it. Pestilential man! what pride has seized your heart, and what is your folly, to refuse peace with your neighbours, and to brave the divine laws by protecting the enemies of the faith? If you do not fear eternal flames, ought you not to dread the temporary chas-

tisements which you have merited by so many crimes?" A Crusade was immediately commenced. Thousands were ready to murder and to ravage under the papal banners for forty days, when in addition to the spoils of the plundered, the pardon of all their sins was to be their reward. The offending prince was overwhelmed with terror; and his trembling ambassadors at Rome listened to the pontiff's proposal, that their master should make common cause with the Crusaders; that he should assist them in exterminating heretics, and that he should surrender to them seven of his best castles as a pledge of his intentions. If any of our readers should think these requirements harsh, let them understand that papal infallibility forms a different estimate from theirs of the guilt of backwardness to punish heretics, when it is found upon a Ruler. Innocent the Third had no intention of pardoning Raymond on such easy terms. He wrote at the same epoch, to some of his sacred confederates thus: "We counsel you, with the Apostle Paul, to employ guile with regard to this Count, for in this case it ought to be called prudence. We must attack separately, those who are separated from unity. Leave for a time the Count of Toulouse, employing towards him a wise dissimulation, that the other heretics may be the more easily defeated, and that afterwards we may crush him when he shall be left alone." Raymond, however, was all submission, and having given his castles as well as his people, into the power of his foes, he suffered himself to be conducted into the church of St. Gilles, with a cord about his neck, and his shoulders naked, and there he received the discipline of the whip from the hands of the legate. After this he was allowed to take the cross against his heretical subjects, and was permitted by favour to join those who were about to attack his nephew, who had been a partner in his guilt. The south of France was speedily deluged with blood. The greater part of the Albigenses, with thousands of the Catholics, perished by the executioners. The Church appeared to have completely attained her object.

"The worship of the reformed Albigenses had every where ceased, all teaching was become impossible. Almost all the doctors of the new Church had perished in a frightful manner, and the very small number of those who had succeeded in escaping the Crusaders, had sought an asylum in the most distant regions, and were able to avoid new persecutions only by preserving the most absolute silence respecting their doctrines and their ancient destinies. The private believers who had not perished by the fire and the sword, or who had not withdrawn by flight from the scrutiny of the inquisition, knew that they could only save their lives by burying their secret in their own bosoms. For them there were no more sermons, no more prayers, no more Christian communion, no more instruction, even their children were not made acquainted with their secret sentiments." p. 115.

Yet the guilt of Raymond was not expiated. Ever regarded with suspicion by the more zealous supporters of the Church by whom he was surrounded, he had to endure innumerable insults, and was involved in perplexity and distress, till seized with his last illness.

"From the first attack of this unknown disease, he lost the use of his speech. He preserved, however, sufficient recollection to give many signs of contrition; amongst other things, he was frequently seen during his agony, to kiss the cross upon the mantle of the hospitallers of St. John, with which he was covered. He had devoted himself to this order at the time of the persecution of which he had been the object, and all the misfortunes he had experienced had not sufficed to extinguish his devotion. He had given abundant alms to the priests and the monasteries; he had shewn himself scrupulous in the performance of all the practices of piety; and when he was under excommunication, he was seen to remain for a long time on his knees in prayer at the doors of the churches which he dared not enter. But the monks reproached him with feeling some pity for the heretics; with taking no delight in the torments which they inflicted upon them; with having even frequently withdrawn the sectaries from punishment. They persecuted him for his compassion, not only during his life, but even for ages after his death. His son could never obtain the honours of sepulture for his body, but his coffin was deposited near the burial ground of St. John of Toulouse, waiting the permission of the church for its interment. It was

still there in the fourteenth century, but as it was only of wood, and no one took care for its preservation, it was broken, and his bones dispersed before the sixteenth century. The skull alone of Raymond VI. was long preserved in the house of the hospitallers of St. John of Toulousé." p. 150.

We intended to trace the not dissimilar biography of the son of this pitiable prince, but we must forbear. We have not room for further narrative, or for reflections, but must content ourselves with a general recommendation of the book. He who feels interested in the history of the period to which it relates, will not wish, when he has read it, that by giving a more copious account of it we had lessened his inclination to peruse the whole. It contains much information, which we believe the English reader cannot obtain elsewhere. The tale is told skilfully, and the language of the translation is easy and lucid. It is adapted to all classes, and will we hope be speedily circulated through every reading society in the kingdom.

The Doctrine of Eternal Reprobation Disproved. By James Hargreaves. Second Edition, considerably enlarged. pp. 143. London, Wightman and Cramp, 1826, Price 3s.

We hope this work will be extensively useful; it is written temperately, and no man can be offended at it, who does not seek a reason for offence. In the preface the author informs us that formerly he was himself an Arminian; he knows therefore, how the subject on which he writes is considered by his former friends, and having himself been led on sober conviction to embrace the Calvinistic system, he wishes to shew them what he considers the way of truth.

For this purpose, after some introductory remarks, he presents us with the representations given of Reprobation by *some* Calvinists, and then, by Arminians. In the next chapter, he enquires into the view which the Bible gives of Reprobation; in which his great object is to shew, that where the term *Reprobate* is used, it refers to *character*, and is not exhibited as the counterpart of Election. Hence he argues, that the passages of Scripture which speak of the *Reprobate*, &c. cannot be quoted in reference to the subject in hand. In the next place, for the purpose of meeting the objection, that whatever has been done "to soften the rigours of Calvinism, is nothing more than to give new names to old things, to cover deformity and malignity, without removing them," p. 69. since whether men are called *reprobates* or *non-elect*, comes to the same point at last. Mr. Hargreaves in his third chapter calmly examines "the doctrine of non-election," in order to discover "whether the consequences charged on the doctrine of Eternal Reprobation can be justly imputed to non-election." Such is the outline of his plan. On every leading point we agree with him, but we cannot help making a few observations, partly on the subject, and partly on his method of treating it.

The censures cast on the whole Calvinistic doctrine, and especially on every thing supposed to involve the idea of reprobation in any form, are as harsh and as strong as our author has represented them; and we give him the fullest credit both for kindness and love of truth, while he endeavours to remove them. For this purpose he grants that *some* Calvinists have said too much, and given occasion for just offence to be taken at their statements. But we confess, we wish he had examined the sentiments of the authors quoted more closely; for we think many things in his first chapter are calculated to strengthen the prejudices he wishes to remove; at least to authorise Arminians, and half-Arminians to misconceive and misrepresent the opinions of some excellent and useful men.

Some regard is due to the theological language of the time when the writers lived. The terms in current acceptation on this subject, when it was discussed near two centuries ago, have undergone some change. Formerly, it was not considered improper or incorrect, to set the *Elect* and the *Reprobate* in contrast, because among the best divines, nothing more was meant by the

term *reprobate* than *non-elect*. In the course of time a worse idea was attached to it; and hence the sentiments of older divines have been misunderstood and misrepresented.

This observation would considerably take off the edge of Mr. Hargreaves' first remark in his chap. 1. sect. 1. which he calls a fair specimen of the argumentation of many Calvinists. As an evidence of what *some* of them say respecting reprobation, we have a quotation from *Bishop Davenant*, taken from *Whitby*. Of course *Dr. Whitby* selected a passage which he thought would answer his purpose, and Mr. *Hargreaves* has copied it.* But when we take the Bishop's *own* statement of his *own* sentiments, all that our author, or any one not a complete Arminian can find fault with, is his *terms*. *Bishop Davenant* was not what is now called a *high Calvinist;* he was on the contrary *moderate*, on some points bordering on inconsistency; and were it possible for our *Author* and the *Bishop* to have had a conference, they would on the present subject have perfectly agreed. All that the *Bishop* meant by *reprobation* was *non-election*. In the same treatise (now become scarce) from which *Dr. Whitby* took the abovementioned quotation, *Bishop Davenant* says, p. 240, "The absolute reprobation which we maintain, is nothing else but an absolute purpose in God, of *not bestowing grace* infallibly bringing unto glory, upon some men, which he hath absolutely purposed to bestow upon others." Again, p. 253, "They which maintain absolute reprobation will no more grant that it putteth, or leaveth any man, under the everlasting necessity of sinning, than that absolute predestination putteth men under a necessity of not sinning."

We now turn to the references made to one of our own body, *Dr. Gill*. We would not subscribe, either to every expression, or every sentiment, of that eminently learned man; but we are sorry to see him quoted in a manner likely to increase an unjust prejudice against his name and writings. A careful observation of what the Doctor has written on this subject, would we think convince any man that our author's views, and those of *Dr. Gill*, differ much more in *terms* than in *ideas*: this could be largely proved did our space admit. He states in express words, that "what is called *reprobation*, is no other than *non-election*, or what is opposed to election:" and he was as free as any man from the charge of teaching that God reprobated men to everlasting destruction, *irrespective of their works*. He says, referring to an expression of *Dr. Whitby*, that the appointment of men to damnation before they had a being, could not be thought of without horror—"perhaps the horribleness of this doctrine is thought to lie here, that God has appointed men *as creatures, without any consideration of sin*, unto eternal damnation. If this was our doctrine, I should not wonder that it should be thought of with so much horror and detestation; *but this is a most vile misrepresentation of it.*'—*Cause of God and Truth. Part* 2. *ch.* 1. *p.* 147, 158. *Third Edit. 4to.* 1772.

This subject, and others of the same class, should not be treated as they frequently are. Calvinists are pressed with difficulties, as if they exclusively sprung from *their* system; and they do not retort so often as they might, that the same, and indeed greater difficulties, arise from the system of *their opponents*. Let Arminians say what they please against the *preterition* or *reprobation* of the Calvinists, the fact exists in the government of God. The same grace is *not* given to all men: Millions are passed by for ages in succession, who never had the means of knowledge and salvation afforded them; while *evil* in all its forms exists, and is propagated from generation to generation. Let the Arminians account for these facts, and explain the difficulties which from these sources arise against their own system, and *we* will account for all the rest. If *our* system be that mass of abomination which it is represented to be, how is it, that the opposite system, (doubtless so

* A slight omission in the transcription, our author would do well to correct in the next Edition.

much superior!) should not *secure* the salvation of a *single individual*, from the creation to the Judgment day!

Mr. Hargreaves says with great clearness and truth, "Either salvation is universal, or it is not. If it be universal, the dispute is ended. But if it is not universal, either God *cannot* or *will not* save all. But none can doubt his *ability*, had it been his good pleasure, to have prevented sin, or to have saved the sinner. We therefore conclude that God did not design or decree to save all the posterity of Adam. The fact is plain, that all are not saved. God does not bestow his converting and sanctifying grace upon all: all are not pardoned, justified, and made holy and happy; and yet it will be admitted that the only wise God could have devised means for the happiness of all, had it been his sovereign pleasure," p. 93. We could quote many other passages, which would contribute much to the reader's gratification, but for which we refer to the work itself.

We lament that there is a secret, unacknowledged, perhaps often unperceived tendency to Arminianism in the minds of many; and we shall rejoice if the endeavours of our author, or of any of our brethren, should be useful, either in checking this tendency, or in leading those of opposite sentiments calmly and seriously to enquire into the instructions delivered on the subject, in the sacred writings. We fully agree with the author of the work before us, that reprobation irrespective of sin, is not to be found in the Bible; and we may add, it is equally unknown to the most tenacious Calvinists who at any time have deserved the respect and confidence of the Church of God. Here and there, hot-headed men, who knew not on what subjects they ought to be silent, have said too much, and at least seemed to lean to that opinion; but those who possessed any enlargement of mind, never designed to advocate such a doctrine. Conscious of the general accordance of all they contended for with the Scriptures, they may have expressed themselves in an unguarded manner; and the tendency of Arminian feelings to lay hold of an incorrect expression, and make the worst of it, may not have been sufficiently considered. It is not wise to give an opponent occasion against us, if we can help it; though we ought not to conceal any truth for the purpose of preventing it. Our Lord's conduct here presents us with a very valuable example. When he knew the Jews would misrepresent his words, he would not weaken what he had said by long explanations, nor show such a regard to their cavillings as to evaporate the spirit of his own declarations: he said repeatedly,—*he that hath ears to hear let him hear*. Those who were disposed to abuse the truth, might do so; he neither concealed it, nor explained it away, for the sake of preventing their having such an occasion.

We now part with our author with respect; we heartily wish him success in his labours. This second edition of his work is "considerably enlarged;" and we shall be glad to see a third edition still more enlarged, with all the leading points of the subject farther investigated.

The Substance of a Sermon occasioned by the death of the Rev. Robert Burnside, A. M. By J. B. Shenston. Wightman and Cramp, pp. 19.

THE biographical part of this Sermon is its chief excellency, but even that is essentially defective.*

The late amiable and learned Mr. Burnside had been pastor of the Calvinistic Sabbatarian Baptist Church, meeting on the seventh day in Devonshire-square, for nearly 41 years. As there had been scarcely any additions during that time made to the church, it was reduced at the time of his death to four or five aged persons, who are now the expiring embers of that denomination in England: a small endowment possessed by this church may, possibly,

* The report of Mr. B. having died worth £40,000, is grossly erroneous.—EDITORS.

preserve it in existence a few years longer.

Mr. J. B. Shenston, the author of the pamphlet before us, who has very recently avowed himself to be a Sabbatarian, has been unanimously chosen to succeed to the vacant pastoral office. He is now the pastor of two Baptist churches, one of them of *strict*, and the other of *open communion* sentiments; one meeting on the *seventh*, and the other on the *first* day of the week! As Mr. S. now regards the fourth commandment as his rule in regard to the Sabbath, he must of course enforce its requirements upon both his congregations! "*Six days* shalt thou labour, and do all thy work; but the *seventh* is the Sabbath of the Lord thy God," &c. Did he ever consider that men are not at liberty to keep two weekly days of rest: that it is as much their duty to work *six* days as it is to worship God on the *seventh*? And if he break this commandment by his conduct, and teach others to break it by his example, will he not offend against Matthew v. 19.

We do not impugn Mr. Shenston's motives for this sudden avowal of his change of sentiment; nor do we blame him for having attempted to produce reasons in support of his new creed. But we are disposed to complain that he has employed inuendoes instead of arguments, for the purpose of proving that Christians who observe the first day of the week as the Christian Sabbath, have no scriptural authority for their practice. Speaking of his predecessor in office, he says:—

"He could not disregard the observance of the Seventh-day Weekly Sabbath, which was positively enjoined by the Almighty, and the institution of which is as old as the creation. Neither could he reject, as absolute, the authority of any one of the Ten Commandments, until their (its) repeal by the same authority that had enjoined them. Being a Protestant, and a Protestant Dissenter, he took the Scripture alone for his guide in all matters of faith and practice; and being a Baptist, he could not consistently admit inferential authority in reference to the Sabbath, any more than he could in reference to infant sprinkling."

It is not difficult to understand the meaning of Mr. S. that there is no more authority from the Scriptures for observing the first-day Sabbath than there is for the sprinkling of infants. His *new* light is most abundant—what a pity that he should have so long groped in darkness!

We respectfully ask him, whether he means to affirm, that there is nothing said in the New Testament to justify the keeping of the first day of the week as the Christian Sabbath, instead of the seventh day—the Jewish Sabbath? He will not deny, that the Head of the Church, as the "Lord of the Sabbath," had authority to repeal the one, and to institute the other! He will not deny, that the practice of the inspired Apostles, in regard to the Sabbath, is equal in authority to a divine command: nor that the *instructions* given by the Apostles to the Churches, must have been "first received from the Lord:" that they taught the Churches, by their example and precepts, to observe all things, and nothing else, than what the Lord Jesus had commanded them to teach! It would be awful impiety to charge inspired men with having influenced the Churches to "keep a day unto the Lord" which he had not sanctioned; or to neglect keeping a day which had been once binding, if their Lord had not abrogated its observance!

We propose a few queries for Mr. S.'s consideration. Did not the Apostles, immediately after they knew of their Lord's resurrection from the dead, meet together repeatedly "on the first day of the week?" (John xx. 19, 26.) They seem to say, "This is the day which the Lord has made; we will be glad, and rejoice in it." (Ps. cxviii.) Why should they have met on the *second* first day, were it not to celebrate their Lord's resurrection? It was no Jewish festival: it is fair to conclude, they assembled because their Lord had instituted it the Christian Sabbath. Why did Paul give directions to the Christians at Corinth, in their associated character as a Church, to perform a certain action on "the first day of the week;" but on account of

their assembling for worship on that day? He tells them also, he had previously given a similar direction to all the churches in the province of Galatia. The church at Corinth, then, and all the churches in Galatia, and doubtless all other churches, assembled for some purpose on the first day of the week: for what other purpose could this be, than commemorating their Lord's resurrection? (1 Cor. xvi. 1.) Soon after this, the same Apostle comes to Troas, and after he had spent six days among them, and without observing at all the seventh day, he, "on the first day of the week," meets the church, preaches, and breaks bread to them! Had the seventh day been still binding upon Christians, would he have neglected to improve it?— Would the disciples have come together to break bread on the first day, had not that day been divinely appointed by the Lord, as it was divinely sanctioned by his Apostle? (Acts xx. 7.) How was it that in writing to the Colossians (chap. xi. 16), Paul declares the *Sabbath*, with other Jewish rites, to be abrogated by the death of Christ? And, finally, had not the first day of the week, before the death of John, received the appropriate designation of "the Lord's day?"— even as the ordinance of "breaking of bread," was called "the Lord's Supper," and "the Lord's Table?" But we forbear: Does Mr. S. think all these circumstances occurred from accident, and not rather from the *fact*, that the first day of the week among Christians had taken place of the Jewish Sabbath?

We hope Mr. S. will no more insinuate that we who hold the sentiments which he has seen fit to abandon, have no Scriptural evidence for our practice.— We, in conclusion, put it to him, whether any evidence can be produced for the continuance of the *Jewish Weekly Sabbath*, which will not apply with equal force to the continuance of the rite of *circumcision?* We are of opinion that those Christians who have embraced the *former*, ought, in order to be consistent, to submit to the *latter*.

Self-Examination. 12mo. pp. 156. bds. 3s. Seeley.

"ALTHOUGH," says the author, (who we are informed is a Deacon of a particular Baptist Church) "Self-examination is a duty of acknowledged importance and utility in the Christian life, as inseparably connected with individual edification, there are but few entire treatises professedly on that subject, the moral obligation and advantages of which as a distinct duty, have not, perhaps, been sufficiently appreciated. This branch of personal religion is but rarely recommended to us, either from the pulpit or the press. It is true there are many useful hints on this subject, occasionally given throughout the writings of many of our approved divines; but these, though often impressive and highly valuable, are too short and unconnected, fully to explain the nature and extent of this important duty, or to direct us in the discharge of it."

We have read this little volume with approbation. The sentiments are evangelical, and the language, as it ought to be, plain and unadorned. It is unnecessary to say, that the subject is of the highest importance.

"All should be prophets to themselves; foresee
Their future fate; their future fate foretaste:
This art would waste the bitterness of death.
The *thought* of death alone the *fear* destroys.
A disaffection to that precious thought
Is more than midnight darkness on the soul,
Which sleeps beneath it on a precipice,
Puff'd off by the first blast, and lost for ever."

YOUNG.

LITERARY RECORD.

New Publications.

1. *Scripture Questions, explained and illustrated, for the instruction of the Young. By the Rev. B. H. Draper.* 32mo. half-bound, *with numerous wood-cuts*, price 1s. 6d. It requires no extraordinary genius to make a book "intended for young persons:" but to do it well, is quite another thing. Few possess the happy talent of writing at once pleasingly and profitably, so as both to engage and to reward the attention of juvenile readers. We consider Mr. Draper to have attained an honourable station in this privileged class, and we think that the present publication will show that he enjoys, in an eminent degree, the enviable gift of writing for the young. In the work now before us, passages of Scripture are selected, containing important questions; on these, interesting observations are made, couched in perspicuous, affectionate, and impressive language, and exceedingly well adapted for usefulness. We hope that many pious parents will purchase the book for the use of their children, and that it will be generally introduced into Sunday Schools, for which it is admirably calculated.

2. *The Shipwreck of the Apostle Paul.* 18mo. Price 4d.

3. *An Account of Emanuel Swedenborg, as contained in an eulogium to his memory, pronounced Oct. 7, 1772, by M. Samuel Sandel, Counsellor of the Royal Board of Mines, Knight of the Polar Star, and Member of the Royal Academy of Sciences of Stockholm. Translated from the Swedish.* If any of our readers are desirous of knowing who and what Emanuel Swedenborg was, their curiosity may be gratified by a perusal of this pamphlet.

4. *Saul; a sacred Drama, altered from the French of Alex. Soumet. By James Biggs.* Brussels. Price 2 francs. Mr. Biggs thinks much more highly of this Sacred Drama than we do. It may please French readers, and suit the Parisian stage, but we much doubt whether the publication of it in English will repay Mr. B. for his labour and expense.

5. *The Abominations of Babylon;* a Sermon preached before the Continental Society, at its Eighth Anniversary; by the Rev. H. M'Neile, Rector of Albury, &c. &c. Price 1s.

6. *Second Review of the conduct of the Directors of the British and Foreign Bible Society; containing an account of the Religious State of the Continent, in Answer to a Letter addressed to the Author, by Dr. Steinkopff.* By Robert Haldane, Esq. Price 3s.

7. *Otaheite; or a Narrative of the Progress of the Gospel in the South Sea Islands.* 18mo. Price 1s. In this little work, Otaheite *Pagan* is compared with Otaheite *Christian*, to show the happy and powerful effect of the Gospel in improving the condition of these who receive it. It is well suited as a reward book for Sunday Schools.

8. *Strictures on the Rev. N. F. Heineken's reply to Mr. William Carlile; in which is proved the close alliance that exists between Socinianism and Deism.* By the Rev. J. Mann, A.M. 12mo. Price 2s. 6d.

9. *A Scripture Manual: or a plain representation of the Ordinance of Baptism.* By Samuel Wilson. 12mo. Price 3d. or 21s. per 100.

10. *The Dissenter's Reasons for separating from the Church of England.* By John Gill, D.D. Price 3d. or 21s. per 100.

These are cheap reprints of very useful and popular works, comprising the substance of the controversies on Baptism and Dissent. They are already well known, no doubt, to many of our readers: we shall be happy if our recommendation shall induce any of our friends to purchase them, either for their own use, or for gratuitous distribution.

In the Press.

In the course of this month will be published, "Simplicity in Ministerial Addresses" recommended, a Discourse, delivered June 28th, at Broadmead, before the Bristol Education Society, by John Kershaw, M.A.

Several ministers in and near the county of Essex have agreed to publish, in succession, once a fortnight, the substance of Sermons recently preached to their own congregations: in continuation of the plan adopted for two years past by Mr. Craig of Bocking, who has ceased to conduct the design alone, but requested his brethren to unite with him in it. These sketches are printed as small Tracts, price one penny each, and the profits are given to the Essex Home Missionary Society. The first of the New Series was furnished by Mr. Jennings of Thaxted, June 7th, and the second on the 21st, by Mr. Chaplin of Bishops Stortford. The title is "The Essex Congregational Remembrancer.

OBITUARY.

MISS SARAH ANDREWS DAVIES,

Daughter of Mr. John Davies, Pastor of the Baptist Church at Crayford, Kent, was born at Tewkesbury, Gloucestershire, the 26th of December, 1794. It was her privilege to be brought up in the fear of the Lord, by which means she was preserved from those follies and vanities in which many indulge, and which frequently plunge both themselves and their parents into various distresses. It is not known when her mind was first impressed with the importance of real religion; but there is good reason to conclude, that she felt convictions from her childhood, and attempted to pray when she was very young; she did not, however, profess to know the truth experimentally, until she attained her 22nd year. She then discovered herself to be a lost, guilty, perishing sinner, exposed to the curse of the holy law of God, and justly deserving his righteous and eternal displeasure; and being instructed through a preached Gospel, that Christ is an Almighty Saviour, who saves freely all that come to God by Him, she was enabled to embrace Him as her only hope. Here she found all she needed as a guilty sinner — "a balm for every wound, a cordial for every fear." Feeling her obligations to Him, who had lived and died for her, she inquired— "Lord, what wilt thou have me to do?" This led her to search his revealed will, to know his mind; and finding He had commanded all who believed to be baptized, she determined in the strength of the Lord no longer to hesitate, but follow Christ. About this time, she was removed in Providence to London, and was led to attend the ministry of Mr. T. Thomas, at Devonshire-square; and finding his labours blessed to her spiritual welfare, in 1817, she proposed herself to that Church, and was baptized on the 19th of October, with her sister, and three other young persons.— For a short period, she was highly favoured with communion with her Lord, in the ordinances of his house, and went on her way rejoicing; she much enjoyed also fellowship with his people, and often realized the truth of the sentiment expressed by Dr. Watts:

> "The men of grace have found,
> Glory begun below:
> Celestial fruits on earthly ground
> From faith and hope may grow."

But she was not long to be thus favoured: her heavenly Father had chosen her to pass through great afflictions. In the spring of the year following, she was compelled to leave her situation through illness, and return to her father's house, who at that time resided in London; for some months she was exceedingly ill, and few hopes of her recovery were indulged by her friends; but it pleased the Lord to spare her a little longer.— For several months she continued in town, with a few invaluable friends, whose kindness she often spoke of with unfeigned gratitude. Her father having, in 1820, become the Pastor of the Church at Crayford, she went to reside with him; and the following year, was honourably dismissed from Devonshire-square, to that community. The change of air was somewhat beneficial to the increase of Miss Davies' strength, which enabled her to take a more active part in promoting the good of others. The cause of Christ lay near her heart; she rejoiced with those who rejoiced, and wept with those who wept. If religion prospered, she triumphed; if it declined, her harp was hung on the willows; if the preaching of the Gospel was blessed, or any hopeful evidences of conversion appeared, she felt sincere pleasure; but if the cause of the Lord seemed to decline, or if his name was dishonoured by the inconsistent conduct of professed friends, she grieved and mourned. She became a teacher in the Sunday School at Cray-

ford; and in this work, her soul was much engaged: by her zeal, diligence, punctuality, and prudence, she stimulated others; and it is hoped, that her labours of love were made a blessing to many of the children. Such exertions and such conduct, so ornamental to a Christian profession, seldom fail to secure the esteem of those who are capable of appreciating genuine piety and real worth. This was the case with Miss Davies; for, by a large circle of Christian friends around she was highly esteemed, and frequently pointed out as a pattern to others, that they might follow her as she followed Christ. Her parents, in all their afflictions, found in her not only one who had a heart to sympathize, but one constantly ready to do what she could to alleviate their sorrow; and frequently did she speak a word so affectionately and so suitably to them, as to raise their drooping spirits, and reconcile them to their distresses.—Fondly had they hoped she would have sweetened the bitter cup of old age, and the many infirmities incident thereto; but the Lord, who sees not as man does, and who is infinite in wisdom, had otherwise determined.

In 1823, Miss D.'s health, which previously had been very delicate, began evidently to decline, but so gradually, that she did not relinquish her various active engagements until the following August, when her disorder settling in her left hip, entirely confined her to her room, and ultimately brought her to the house appointed for all living.

During her long illness, the goodness and mercy of her heavenly Father were remarkably displayed. Her faith in Jesus was generally unshaken, and her confidence unwavering; and consequently she experienced peace and serenity of mind; and, frequently, joy unspeakable and full of glory: her will seemed to be swallowed up in the will of God; indeed, she appeared as if she had no will of her own, being reconciled to bear whatever the Lord had appointed, and to wait the set time for deliverance. At times there certainly was a struggle between nature and grace; but the flesh was opposed and its suggestions lamented, while the promised aids of Divine grace were earnestly solicited. Nor was Satan permitted to harass her (with a few exceptions) during the whole of her protracted and severe affliction; but relying entirely on an Almighty arm, she was comfortably supported; for the Lord Jesus was her trust, hope, and comfort; and, like poor Joseph, it may be truly said of her:

> "Jesus, and Jesus' love was all his theme,
> Sufficient proof that Jesus had loved him."
>
> SWAIN.

Her patience was remarkable; for, though her affliction was long, and her pains very distressing, yet she displayed no disposition to murmur or repine at the Lord's dealings. For the last eight months of her life, she was compelled to lie in the same position: on this being noticed as exceedingly trying, she replied—"But, what a mercy, I can lie on one side; and, if the Lord should discontinue that favour, He will enable me to sit, or something else, that will do as well." On one occasion, she observed to her mother—"I have felt such transports of joy to-day, which I cannot express; but I have since been much distressed (doubtless, by temptations). Oh, I cannot dwell where Satan is!—I hate his ways! I cannot dwell where he is!" After she had passed a very painful night, it was observed, that wearisome nights were appointed her: she replied—"Oh no; many are in a worse situation than I am; for I have mercies without and peace within."—To a particular friend who called to see her, she thus expressed herself—"What! oh what would be my situation now, and what would be my feelings, if redemption were not a finished work! Eternity full in my view, and a deep conviction of my desert and incapacity to do any thing towards meriting my salvation! But how assured I am at this moment, that the covenant mercies of free grace are the doctrines of the Bible, and the stability of a sinner's hope! I have long viewed them as such, but now I *feel* them so. If Christ

were not a perfect Saviour, what would become of me? I am in myself sin—in Christ, I trust, I am complete. Oh, how do I feel at times the workings of inbred corruptions! The world sometimes comes in, like a flood, and Satan buffets me with his insinuations; but he is a chained enemy. I know my Redeemer liveth." At another time, she observed —"Could a good man look into my heart, and see the wickedness and ingratitude which I discover there, how base should I appear; but the blood of Christ is sufficient to cleanse, yea, I know He is all-sufficient to save, and that He is gone to prepare a place for his people. When I attempt to meditate on the joys of heaven, what it is to be with God and Christ for eternity, I am lost in wonder and surprise, it is so sublime and glorious: what is the world and worldly pleasure, when compared with this! What would these be to me now? Vanity itself; for there is no solid pleasure but in real religion."

The evening previous to her death, she had a very distressing fit, and was supposed to be dying, but she revived again, and immediately clasping her emaciated hands together, blessed and praised the Lord for the relief she had experienced, and called on those who were present, to magnify the Lord's name for this deliverance. "But what a mercy," said she, "that even in this trying situation, I could realize my title to the bright worlds above! It will not be long, if it should be a few more rising suns, before I am landed on fair Canaan's coast."—Through the whole of the night her conflict with the last enemy was great, but her mind was stayed on the Rock of ages, and the everlasting arms of Divine love were beneath her, and kept her from fainting. She frequently requested her father to pray for her, that she might hold out to the end; and said to him—"I used to pray for you; but now I cannot: I must leave you in the hands of the Lord; it will be only a little time, and we shall meet in heaven, no more to part.

Shortly after, she had another convulsive fit; but again was favoured with deliverance, when she broke out in praising the Lord, with all the little strength she possessed, for his merciful interposition. After a short interval, she exclaimed—"Why are his chariot wheels so long a coming?"—when, instantly checking herself, said, "But I must wait; yes, I will wait." She then wished to be supported in her bed, when she repeated—

> Jesus, I love thy charming name,
> 'Tis music to my ear;
> Fain would I sound it out so loud,
> That earth and heaven might hear.
>
> All my capacious powers can wish,
> In thee doth richly meet;
> Nor to my eyes is light so dear,
> Nor friendship half so sweet.
>
> I'll speak the honours of thy name
> With my last lab'ring breath;
> Then, dying, clasp thee in my arms—
> The antidote of death.

It was now evident that she was in the midst of the gloomy valley, and seeing several of her friends around her bed, she said—"I love you all; I love you all;" and then prayed earnestly for them. She afterwards said—"Peace, and faith, and joy, and love—they are all here." It was expected these would have been her last words; but after a few minutes, she opened her dying lips, and exclaimed—

> "More happy, but not more secure,
> The glorified spirits in heaven."

After this, her lips were observed to move for a short period; but she was only heard to articulate, "I'll wait"—"I'll wait"—and the name of "Jesus." And, after another struggle, the wheel broke at the cistern, and her happy spirit winged its way to seats prepared above, April 30, 1825; aged 30 years.

Her earthly remains were interred at Crayford; and on the Lord's day following, Mr. John Rogers, of Eynsford, improved her death, from Isaiah xxv. 8—"He will swallow up death in victory," to a numerous and deeply-affected auditory.

On reading the above, who would not

exclaim, "Let me die the death of the righteous, and let my *last* end be like his?" J. R.

Farningham, Kent.

JOSEPH BUTTERWORTH, ESQ.

It is with deep regret we announce the death of Joseph Butterworth, Esq. late M. P. for Dover. This mournful event took place on Friday, June 30. For his ardent piety, expansive benevolence, suavity of manners, and unwearied zeal in promoting the interests of humanity and religion, Mr. B. will be long remembered, with affectionate reverence, by all who knew him. He was 56 years of age.

INTELLIGENCE.

FOREIGN.

AMERICA.

The American periodical publications contain numerous instances of "revivals of religion" in different parts of that country. We select the following narrative, which relates to a district in Pennsylvania:—

The revival commenced in July last, in Northmorcland, a new township, containing about 1000 inhabitants. A little church planted there about four years ago, with only 11 members, having been now increased to 29, were assembled on the Lord's day, to unite in social prayer and praise, and to hear a sermon *read*. The Lord appeared in their midst, and the work advanced gradually till the last of the month, when it received a new impulse from the death of a young lady of 19 or 20 years of age, who had only one week before her last illness, embraced the Saviour of sinners. From this time the excitement extended to every part of the township.

News of this work reached the ears of Christians in the valley, some of whom with a part of their families visited the place, that they might witness this rich display of divine mercy, and obtain a blessing upon their children. In a number of instances their desires were granted. Those who had come there with their parents, careless, returned home, either anxious or rejoicing. The work soon extended into Dalles, Kingston, Wilkesbarre, Hanover, and Newport. Indeed, the whole valley seemed to be more or less in a state of religious excitement. In Wilkesbarre, one mile below the Borough, the meetings which had been held on sabbath afternoon in a school house, were so numerously attended that one half of the people could not be accommodated. They were held a number of times in the open air; and though some probably came from habit, and others were attracted by the novelty of the scene, the result has proved, that not a few were influenced by the Spirit of God.

In Hanover and Newport, a number of the Germans were made subjects of the work, and upon others of them who have not become decidedly pious, the effect of the revival has been, to give them more correct views of true religion, and to teach them the insufficiency of baptism, and the Lord's supper, to procure their salvation, without faith in Jesus Christ.

In some of the neighbourhoods, especially in the upper part of the valley the work is still going on—the sabbath, which was before almost disregarded, is observed as sacred; and those who till lately never prayed in their lives, assemble on this and other days of the week, and when not favoured with the presence of a minister, go forward in the performance of this duty. Family worship has also been established in many families, from whose firesides a prayer was never before offered. Not much less than 300 have become the hopeful subjects of this work.—*New York Observer.*

GREECE.

Extract from a letter written by an American Gentleman, residing in Greece, to a friend in the United States:—

Hydra, Greece, Oct. 5, 1825.

Dear Friend,—The promise which I

made you while in the land of peace and liberty, I have found difficult to keep in that of war and tumult. But, having a little leisure, I shall improve it in giving you some account of Greece ;—knowing that your heart is alive to her spiritual and temporal interests.

Without describing to you the height of Mount Ida, or the tomb of Agamemnon, I shall try to give you some idea of the moral, religious, and mental state of the country. The Greek church embraces most of the tenets of the church of Rome, with the exception of the supremacy of the Pope. They also have some of the Jewish rites and ceremonies, introduced, no doubt, by the apostles themselves ; who, it appears, did not altogether divest themselves of the Jewish customs. The Greeks have no images in their churches ; nor houses of saints or the Virgin ; but they have pictures, to which they are equally attached as the Catholics are to their images. They baptize by immersion, and believe it to be regeneration. They have a high regard for the Bible ;—of which there are but few in Greece ; and these, for the most part are locked up in the churches, to be read by the priests, often in so whining a manner, that the people do not understand one word in ten. Some of the clergy preach upon the Sabbath ; but instead of exhibiting the doctrines of the Gospel, they exhort the people to keep the feasts and fasts, and other frivolous nonsense. There are a few Greeks whom I know, that appear to exhibit something of the spirit of the Gospel, and to be guided by its precepts ; but their number is very small indeed. The Sabbath is considered rather a day of amusement, than one devoted to the worship of Almighty God.

You must necessarily see, that where such is the general state of things with regard to religion, the standard of morals must be still lower. Every man in Greece must, as in Turkey, in a great measure, defend personally both his property and himself. Thus the thief and murderer are seldom brought to justice ; and the blackguard insults the gentleman with impunity. Most of the Greeks are, however, very polite in their manners, and very courteous to strangers. Many of them will blaspheme the name of God, but revere that of the Mareiea, that is, the Virgin Mary. They generally think it no crime to kill their Turkish prisoners or the Jews. These shocking principles, however, it is easy to be perceived, they have imbibed from the Turks ; and, in fact most of their habits and customs are of the same school. I have been witness to scenes among them, that would shock humanity even to mention.

My situation, as a professed follower of the blessed Jesus, is, as you will easily perceive, trying indeed. O did the sons and daughters of Zion in R. know what the Lord has done for them, how would they cleave to the cross of Christ, and purify themselves even as he is pure ! But though I have passed through scenes in this country, which have been trying indeed, yet I bless God that he ever put into my heart to visit Greece ; I am, if it is his will both ready and willing to die in her cause.

I hope, however, yet to do much towards her emancipation and regeneration. I have already distributed some thousand tracts ; and can now talk, in a broken manner, with the priests and others on the affairs of church and state. Tell my friends not to be concerned on my account ; but to commend me to God.

SWITZERLAND.

Persecution still rages in Switzerland. M. A. Bost, an Evangelical Minister in Geneva, for publishing an answer to a scurrilous pamphlet, written by M. Cheyssière, one of the ministers of the dominant party, has been prosecuted, and condemned to pay a fine of 500 francs (upwards of £20), besides the costs of the trial. The money was immediately raised by subscription. In the Canton de Vaud, one of the pastors, and several other persons, have been banished, for holding separate meetings for worship ; and at Bex, the Monthly Missionary Prayer Meeting has been suppressed by the Police.

FRANCE.

We are glad to hear that a Society has been formed in Paris " for the Encouragement of Sunday Schools," chiefly among the Protestant Churches.

The *Religious Tract Society* of Paris held its Annual Meeting April 11. Several New Tracts have been published ; the number circulated during the past year was 127,386. Several Auxiliary Societies have been formed, and many instances of benefit derived from the perusal of the Tracts have been reported.

The Annual Meeting of the *Paris Bible Society* took place April 12. During the past year, 5735 Bibles, and 6106 Testaments have been distributed, and thirty-nine Auxiliary and Branch Societies have been formed.

The *Paris Missionary Society* held its Annual Meeting April 14, which was very numerously attended. A Mission House has been opened, and six young men are pursuing their studies, with a view to Mis-

sionary labour. The funds of the Society are at present small, but increasing, and nine Auxiliary Societies were formed during the last year.

DOMESTIC.

HOME MISSIONARY SOCIETY.

THE Seventh Annual Meeting of the Home Missionary Society was held on Tuesday evening, May 16th, at Spa-Fields Chapel, R. H. Marten, Esq. in the chair. The following gentlemen advocated its cause. Rev. J. Leifchild, J. S. Curwen, J. Morison, Rice Harris, Esq. of Birmingham, Rev. J. Edwards, Rev. Matthew Wilks, who entered his name as a life subscriber; the Rev. B. Rayson; Thomas Walker, Esq.; the Rev. J. Jack, from Russia, and the Rev. C. Hyatt. The receipts of the evening amounted to £178 6s. 6d. The Report states that the Society has now forty Missionaries, who preach in nearly 300 villages, and have more than 20,000 hearers. They have also 3226 village children, taught in their Sunday Schools. Twenty Ministers are likewise aiding in preaching the Gospel in the villages. On the preceding evening, the Rev. J. Leifchild preached the Annual Sermon of the Society at Chapel Street, Soho, to a numerous congregation; and the day following the Annual Meeting, the Ladies' sale was held at the Crown and Anchor Tavern, Strand, which produced the sum of £189. The Society continues, by the Divine blessing, to prosper; but we regret to say, that the Committee have £1500 to pay by Midsummer, and have not the prospect of receiving more than half that sum to meet the current expenditure.

BAPTIST HOME MISSIONARY SOCIETY.

Extract from No. XII. of the Quarterly Register for July, 1826.

This Society held their Annual Meeting at the City of London Tavern, June 20, 1826.

JOSEPH HANSON, Esq. in the Chair.

Mr. H. addressed the Meeting as follows.

Ladies and Gentlemen—It is under great discouragement I undertake the duties of the Chair. It is proper to announce, that the Committee and Officers of this Society will now present a Report of their proceedings during the past year, and also lay before you a statement of their intentions in the ensuing. It is grateful to us to meet our subscribers, for we need their favour and support, and never more than on the present occasion. This will appear more particularly in the statements which will be laid before you in the course of the evening. I must remark, on such occasions as these, that it is desirable we should be presented with such a statement as forms an exact copy of our principles. If we profess to be Christians, we should show it by our giving, when we are met together, what assistance we can, and that it is our duty to do the utmost of our power afterwards. It is suggested that we have each something to do—some part to act. The Committee feel it their duty to lay before you the proceedings of the past year; and the Ministers will as usual advocate the cause of the Society. It may appear unbecoming for me to dictate to them in what manner the latter are to discharge their duties; but as there are many present who are capable of assisting your cause, it is desirable that we should enjoy the benefit of their several talents. I presume a regard for the prosperity of the cause, as well as the pleasure of the company, will induce them to be as brief as they can in their speeches, and by this means we shall have a greater variety. We look to you for support, and there is now an opportunity afforded you of rendering it according to your ability: and I trust, that while we are all of us endeavouring to fulfil the particular duties allotted us, we shall all look up to Him, without whose blessing every effort will prove unavailing. Persuaded that we shall feel it our happiness to impart to this important cause, not only our influence and example, but our property also, I shall call upon the Secretary to read the Report.

The Report was read by the Rev. Mr. EDWARDS, of which the following is a brief analysis:—

"The Committee of the Baptist Home Missionary Society have to resign their trust, on this Anniversary, under circumstances less animating than upon some former occasions; but they hope this will not be hastily attributed to want of exertion on their part, or declining zeal amongst their friends. If, after several years progressive improvement, there should appear, in 1826, some falling off in their resources, it may be accounted for without occasioning either surprise or despondency. That this institution, whose means of support are at all times precarious, should in common with others, experience a temporary deficiency through the unexampled pressure of national distress, is only what the discerning have anticipated, and the devout will regard as an additional motive for importunity in their supplication, that, amidst the changes of time, and the fluctuation of human condi-

tion, 'the word of the Lord may have free course and be glorified.'

"Your Committee proceed as usual, to give a very brief account of the operations of this Society during the last year. In the county of Cornwall, a district Committee has been formed, for the purpose of securing additional funds and exercising a vigilant superintendence over the labours of your agents in that immediate locality. There are three agents now employed under their direction, viz. Mr. Crossman, of St. Just; Lane, of Helston; and Parsons, of Marazion; whose united labours are extended along the western coast, nearly from the Lizard Point to the Land's End.

"Messrs. Burchell, of Falmouth, and Rogers, of Helston, were a deputation from the district Committee, to visit the islands of Scilly in the month of May, 1825, who conclude their very interesting Report as follows:—

"'Were there no other reason for continuing the Gospel among the inhabitants of Scilly, their poverty would plead sufficiently on their behalf.—Placed by their local situation so distant from the religious privileges which abound in some districts, as well as from the means of improving their temporal circumstances, they seem to have a peculiar claim on our benevolent consideration, especially in maintaining our exertions to promote their spiritual welfare; that amidst the sorrows and rigours of that poverty they are called to endure, they may possess some source of comfort. The islanders manifest much eagerness in attending on the ministry of our agents, and the greatest affection towards them as individuals.'

"The Auxiliary Society for that part of the western district which includes the north of Devon, Somerset, and part of Dorset, has made considerable progress during the last year.

"Their Report states that there are *seven* Missionaries, and application for at least four additional Missionaries, who might enter immediately upon very wide fields, which are 'white and ready to the harvest.' It also states, that for the year ending in November they had collected in the district £141. 6s. 6½d.

"The eastern part of Somerset adjoining to Wiltshire, forms another District Auxiliary Society, which supports three Missionaries, and last year collected nearly £100. At all their Stations the attendance is encouraging, and particularly at Semley, where seventeen persons were lately added to the Church, ten of whom came from a distant village, where your Missionaries labour, and who will shortly be formed into a separate Church. These little hills of Zion form central points, from whence the rays of Gospel light diverge to surrounding villages; deposits for the leaven of religion, silently to extend its influence;—and folds to which the sheep of Christ may be gathered, to 'go in and out and find pasture.'

"The Auxiliary Society for Oxfordshire and the counties adjacent, held their annual meeting at Abingdon, on the 28th of March last, when the Reports from their Missionaries, and prospects of usefulness, were of a very encouraging nature.

"Passing over Berkshire, Middlesex, and Surrey, where different local Institutions, not in connection with this Society, are cultivating the waste places with diligence and success, your Committee next refer to the East Kent Auxiliary Society, which was formed at Canterbury on the 1st day of September last, when a lively interest was manifested on behalf of the district around and near to them. Since that period, a Missionary has been engaged, and the prospects both of support and usefulness are encouraging. On the 15th of February last, places for public worship were opened at New Romney and at Dymechurch.

"On the Islands of Guernsey and Jersey, there are now four places of worship that have been raised up, through the blessing of God, by the disinterested and persevering exertions of Mr. Jarvis; and the French church and congregation, under the pastoral care of Mr. Nant, is very prosperous.

"To return to the midland counties of England: your Committee have, for the reason already stated, been under the painful necessity of delaying the usual assistance to many laborious and useful labourers in Essex, Suffolk, and Norfolk. The Missionary for Cambridgeshire, has to all appearance nearly finished his course, but has been enabled through a long and painful affliction, to exemplify the patience of hope, and to demonstrate to all who have seen him, that those blessed truths he delighted to make known to others have had a holy and heart-cheering influence upon himself.

"Respecting Warwickshire, Herefordshire, Gloucestershire, and Monmouthshire, your Committee have to report less favourably than in some former years. The stations indeed are nearly all supplied; but the evidences of usefulness are not so apparent, and the discouragements at some of them rather increase. The worthy labourers are, we have reason to believe, not less diligent than before, and the attendance upon the whole is increased.

"Proceeding in a northern direction, your Committee have only to state, that in the counties of York and Lancaster, distinct Societies have been formed, with the same

objects in view, which it is earnestly hoped will in due time find suitable instruments and the needful resources within their own limits.

"In the counties of Cumberland, Westmorland, Durham, and Northumberland, your Committee have several agents and valuable correspondents, by whose faithful and feeling representatives, wide and promising fields of labour have again been set before them.

"Your Committee having pledged themselves to brevity in this Report, now hasten to a close. The substance of it amounts to this: *that upwards of* 100 *laborious and useful Ministers of the Gospel have been assisted from your funds during the last year; that more than fifty applications from or on behalf of others equally urgent and deserving, have been declined altogether* FOR WANT OF FUNDS; *that notwithstanding these prudent and painful refusals, the Treasurer and other members of the Committee have advanced considerable sums to pay the salaries of Missionaries during the last six months, and besides the balance owing to them, nearly* £400 *will be due to your agents at the end of the present quarter.*

"The experience of every year makes it more evident that we are chiefly dependent for resources upon active instrumentality, and must wholly rely upon Divine influence for success. Your Committee are deeply sensible that they owe a large portion of their funds to the efforts of those Ministers who have taken journeys to plead the cause of the Society; to Officers and Collectors of Auxiliary and Branch Societies; to juvenile zeal, and the pious diligence of Female Collectors.

"The claims of this Institution to public support must still rest upon the importance of the cause itself, and the adaptation of the means employed for its promotion; and that it is, under God, to Itinerant Preaching, however the ignorant may undervalue it, that we owe the conversion of the Roman world to primitive Christianity; our own freedom from the thraldom of Popery, in the success of the Reformation; and the revival of Christianity in the present day, from the depression it had undergone, owing to the prevalence of infidelity and indifference; and doubtless we who share the benefits of these exertions are bound, by the mercies which we have received, to seek the good of others that they may be saved. Had not benevolent men devoted their property and their lives to bring the Gospel to our fathers, we might have been this evening assembled to mingle human blood with our sacrifices to dumb idols. And how shall others hear without a preacher? And how shall they preach except they be sent? And who so likely to send and support them as ourselves? Come, then, ye beloved disciples of the Lord Jesus, to whom you owe so much, rise above every discouragement, and be intreated to take your full share in the honour of bearing his cross, and supporting his cause, who sacrificed his life to save you. Be intreated to consider that in a great measure it rests with you to determine—whether we shall fall back or press forward among the ranks of those who are hastening the coming of that kingdom, which is righteousness, and peace, and joy in the Holy Ghost.

"To your liberality we once more appeal, and would urge that appeal alike by the vanity of the present world, and the permanent glories of that to which all true Christians are advancing—by the joys of the saved and the misery of the lost—by the counsels of heaven and the machinations of hell—by the power of pity—by the ardour of hope—that you continue and *abound in the work of the Lord, forasmuch as ye know that your labour shall not be in vain in the Lord.*

The Rev. J. H. Hinton moved—"That the Report now submitted to the consideration of the Meeting, be adopted, and put into general circulation."

The Rev. I. Cobbin, Secretary of the Home Missionary Society, seconded the Resolution.

The Rev. Dr. Steadman moved the second Resolution, and was seconded by the Rev. E. Clarke—"That the grateful acknowledgements of this Meeting be presented to the Treasurer, Secretaries, and the Committee, for their past services; and that the Treasurer and Secretaries be earnestly requested to continue their respective offices, and that the following Gentlemen constitute the Committee for the ensuing year."

The Third Resolution—"That the thanks of this Meeting be presented to the various Auxiliary and Juvenile Institutions formed in the different parts of the kingdom to assist the efforts of the Society; and that all such Societies be assured they are most highly appreciated," was moved by the Rev. T. Blundell, and seconded by the Rev. T. Middleditch.

The Fourth Resolution—"That this Meeting is deeply affected with the defalcation of the funds of the Society, arising from pecuniary embarassments, which have been so extensively felt during the last eight months, and convinced that not only new stations, however important, cannot be occupied; but that from present appearances old ones must be abandoned, this Meeting is impressed with a sense of the urgent necessity of renewed and persevering efforts to increase the general contributions," moved by the Rev. J. Wilkinson, and seconded by the Rev. Mr. Mileham.

The Fifth Resolution—"That special and fervent prayer is, in existing circumstances, pre-eminently needful, that the Gospel may have free course in the villages and cottages of our native land."—Moved by the Rev. W. Groser, and seconded by the Rev. Mr. Woollacott.

The Sixth Resolution—"That the Chairman receive the acknowledgments of the Meeting, for presiding on this occasion, and for his long and zealous attachment to the interests of the Baptist Home Missionary Society."—Moved by the Rev. Dr. Cox, and seconded by Mr. Danford.

The Chairman acknowledged the Resolution of thanks, and the Meeting broke up.

We regret that our limits will not admit of giving extracts from the speeches, which were truly interesting and appropriate.

*** *A liberal and warm friend to Home Missions, on hearing at the Annual Meeting, the very depressed state of the funds of this Society, promised an extra donation of twenty guineas, on condition of four other individuals coming forward with a like advance, toward liquidating the sum in which the Society is in arrears to their Agents. Since then* TWO *individuals have generously signified their readiness to comply; and it is earnestly hoped, that these liberal offers will not be lost for want of* TWO *others, or* FOUR *with* £10. 10s. *each, to complete the amount, on which the original promise is* STILL DEPENDENT.

Monies received at, and since the Annual Meeting, June 20, 1826.

	£	s.	d.
Collected at Spa Fields Chapel, after a Sermon by the Rev. J. H. Hinton, of Reading	12	9	6
Missionary Castle, by Mrs. A. Shenstone	3	10	0
A Spanish piece, per ditto			
Contents of a preserve jar, per B. S.	0	7	3
Contents of a Missionary Box, left at the Annual Meeting ..	0	3	9
Friends at Sevenoaks, per Rev. T. Shirley	5	10	0
A Friend, by ditto	1	0	0
A few Friends at Scarbro', by Rev. Mr. Beard	1	14	7
Juvenile part of a Family at Hackney	1	2	6
East London Auxiliary Society, by Mr. Millard	8	13	0
A Friend, by Rev. T. Griffin....	2	0	0
Mr. W. Birt, of Hackney..Sub.	1	1	0
Mr. Lomax, of Nottingham..Sub.	2	2	0
Collected at St. Clement's, Norwich, by Rev. Mr. Puntis....	11	10	4
Mundick Castle.....	1	1	1
Crayford Female Auxiliary, by Mrs. Smith	3	3	0
Auxiliary Society at Church-street, by Rev. J. Upton	29	2	6
Home Missionary Box.....	0	3	0
Mr. T. Pewtress .....Don.	1	1	0
Mr. W. L. Smith .....Sub.	1	1	0
Friend at Unicorn Yard, by Mr. Roots	5	0	0
W. Burls, Esq.....Don.	1	0	0
Mr. H. Hawkins, of Stroud..Sub.	0	10	6
Home Missionary Box, by Mrs. Young, of Islington	2	4	6
Auxiliary Missionary Society at Burton-street, for Three Quarters of a Year, One Third	7	0	0
Collection at the Annual Meeting, City of London Tavern ..	43	5	0
A Lady, in part of £21.	1	1	0
Rev. S. Young .....Sub.	1	0	0
T. Key, Esq. Fulford, near York, by Rev. J. Edwards ....Don.	50	0	0
J. B. Wilson, Esq. .....Don.	50	0	0
Collected by Rev. D. Phillips, of Caerleon in South Wales ..	22	7	7
Ditto by Rev. B. Coombs, in Herefordshire, Wales, &c. ..	68	0	0
Ditto by Rev. F. Franklin, at Leicester	24	16	6
Ditto by Messrs. Franklin and Clarke, at Birmingham.....	16	18	0

N. B. The particulars of the above Collections are given in the Quarterly Register, and will also appear in the Annual Report. Donations and Subscriptions are thankfully received by Samuel Salter, Esq. 50, Newgate-street; also at the Missionary Room, Fen-court, Fenchurch-street; by Joseph Hanson, Esq. *Treasurer*, Hammersmith; the Rev. F. A. Cox, LL.D. Hackney, and Rev. J. Edwards, 21, Thornhaugh-street, London, *Secretaries*.

ASSOCIATIONS.

KENT AND SUSSEX.

At Wadhurst, Sussex, June 6 & 7. Sermons were preached by Messrs. Davis (Psalm cxxx. 4.), Jackson (Psalm cxlix. 2.), and Lewis (Heb. ii. 9.). Baptized during the year 91. Clear increase 31. Subject of the Circular Letter—*The influence of Scriptural Discipline on the prosperity of Christian Churches.* The next Association to be held at Folkestone, the first Tuesday and Wednesday in June, 1827.

ISLE OF ELY.

The half-yearly Meeting of the Associated Independent and Baptist Ministers, of the Isle of Ely and its Vicinity, was held at Newmarket, on June 1. Brethren Dewhirst of Bury; Edmonds of Cambridge; and Harris of Ely, preached. A collection was made, amounting to £5. 2s. in aid of the Baptist and London Missionary Societies.

BEDFORDSHIRE.

THE twelfth Anniversary of the Bedfordshire Association of Baptist Churches, was held at Cardington Cotton End, on Wednesday the 3d of May. The Rev. Joseph Hinde of Sharnbrook, preached from Eph. vi. 15; and the Rev. Francis Knight of Little Staughton, from 2 Tim. ii. 19; and in the Evening, the Rev. Thomas Middleditch of Biggleswade, preached from Job iii. 27, 28.

The Brethren who were engaged in the other devotional services of the day were Messrs. Middleditch, Hillyard, Such, Cuttris, Beetham and Muston.

The next Association to be held at Ridgmount, the first Wednesday in May, 1827, Brothers Middleditch and Knight to preach; and Brother Middleditch to prepare the next Circular Letter, on the following subject:—"Success in the work of the Ministry, owing to the influence of the Holy Spirit."

ORDINATIONS, &c.

FISHGUARD, PEMBROKE.

Mr. James Richards, recently a Student at Bradford, was ordained Pastor of the Baptist Church at Fishguard, Pembroke, April 26, 1826. The preceding evening Mr. John Davies, and J. H. Thomas of Moleston, preached from Phil. ii. 7. and Is. li. 1; the following morning Mr. Thomas Davies of Llangloffen described the nature of a Gospel church, received Mr. Richards's confession of faith, and offered up the Ordination prayer, accompanied with imposition of hands; Mr. Joshua Watkins of Carmarthen, formerly Mr. Richards's pastor, delivered the charge, from 2 Chron. i. 10; Mr. B. Davies of Lfynnon, preached to the church, from 1 Cor. xiii. 10.

YARMOUTH, ISLE OF WIGHT.

May 3, 1826. Mr. Isaac Watts was ordained Pastor over the Baptist Church meeting in Yarmouth, in the Isle of Wight. Mr. Clay of Portsea, preached the preceding evening; Mr. Tilly of Portsea, described the nature of a Gospel church; Mr. Miall gave the charge; Mr. Read of Wellow offered the ordination prayer; and Mr. Millard of Lymington, preached to the people. The services were altogether interesting, and the prospects of good very encouraging. We are happy to find that the Gospel is preached in so many parts of this beautiful, but long neglected Island, and that Christian churches are planted in most of the principal towns and villages in it.

WOOLWICH.

Enon Chapel, High-street, Woolwich, having been closed for enlargement and repairs, was re-opened for Divine Worship on Lord's day, May 14, 1826, when Mr. Adam Freeman of Woolwich, preached in the morning; Mr. Edward Mannering of Jewry-street Chapel, London, in the afternoon; and Mr. John Stevens of Meard's-court, Soho, in the evening. On the following Tuesday Mr. W. B. Bowes was publicly set apart to the pastoral office, over the Particular Baptist Church, meeting in that place. Mr. T. James of Salem Chapel commenced by reading and prayer; Mr. Smith of Ilford delivered the introductory address, and asked the usual questions; Mr. Stevens of London offered up the ordination prayer, and gave the charge, from Titus ii. 15; and Mr. Culver, who resigns the pastoral office, in consequence of old age and infirmity, concluded in prayer; Mr. Williams of Grafton-street, commenced the evening service by reading and prayer; and Mr. W. G. Lewis of Chatham, preached and concluded in prayer.

ALDBOROUGH.

June 28th. Rev. John Swindell, late of Stepney Academy, was ordained to the pastoral office, Union Chapel, Aldborough, Suffolk; Rev. T. Fisher of Harlston, read the Scriptures and prayed; Rev. C. T. Keen of Eye, delivered the introductory discourse, and proposed the questions; Rev. T. Pinchback of Woodbridge, offered the ordination prayer; Rev. Dr. Clunie of Manchester, gave the charge, from 1 Pet. v. 2—4; and the Rev. J. H. Cox of Hadleigh, preached to the people, from Col. iii. 14. The whole excited great interest; and the service being conducted by ministers of various denominations, afforded a pleasing illustration of those religious principles on which the infant cause was established, in this much frequented watering place.

NOTICES.

Bristol and Bath Auxiliary Baptist Missionary Society.

The Committee of the above Society respectfully inform their friends, that from unavoidable circumstances, they are obliged to postpone their Annual Meeting to some future period, of which due notice will be given.

Anniversary, Peckham.

The Seventh Anniversary of the Baptist Church, meeting in the Rye-lane, Peckham, will be held (by Divine Permission) on Wednesday, the 9th of August, when three Sermons will be preached, that in the Morning at eleven o'clock, by Mr. Chin of Walworth; in the Afternoon at three o'clock, by Mr. House of Clement-lane, Strand; and in the Evening at half-past six o'clock, by Dr. Collyer of Peckham. After each service a Collection will be made.

MONTHLY REGISTER.

FOREIGN.

The Missionary Priests in *France* are endeavouring to support Popery by the adoption of an old device, which we had thought would never have been revived. They advise their adherents to *burn all books* that contain opinions hostile to the Roman Catholic system; and many persons have been foolish enough to comply with their directions. Above 500 volumes, containing the works of the French philosophers, were burned the other day at Toulouse, in the presence of a large assembly. We should have been much more surprised at this silly scheme, did we not know that the Devil is doomed to be outwitted.

There have been serious disturbances in Constantinople, owing to a revolt of the Janissaries, which has issued in the entire destruction of that powerful and mischievous body of men. This is likely to be an important event in the history of *Turkey*.

A letter has appeared in the newspapers, written by the King of *Prussia* to the Duchess of Anhalt Coethen, on account of her embracing Popery. His Majesty assures the Duchess, that his own adherence to Protestantism is the result of personal inquiry into the subject; and expresses his wish, that, instead of perusing controversial works, she had carefully examined the Scriptures. It is a well-written, judicious, and spirited production.

Among the news from *Portugal* is the following: — Certain students of the University of Coimbra have refused to attend Mass, and to be present at the examination in Catechism; the Princess Regent has issued a Rescript, appointing a Commission to examine and punish the young men.

A decree has been lately passed at *Mexico*, abolishing for ever the titles of Marquis, Count, Knight, and all others of a similar nature.

We are sorry to hear that there are some symptoms of a counter-revolution in *Colombia*. It is very desirable that tranquillity should be preserved in the States of South America, in order to afford opportunity for the adoption of measures tending to promote civilization and general improvement: any interruption of that tranquillity is much to be deprecated.

Whether the state of the slaves in the West Indies is preferable to that of common labourers in our own country, may be judged from the following fact. In the island of *Trinidad, one hundred and seventy* slaves have purchased their freedom, in the course of the last year and a half, at an expence of £10,364. 17s. 1d.!!

DOMESTIC.

It is with deep concern that we refer to the depressed state of trade, and the daily and increasing embarrassments of the mercantile world. In the manufacturing districts, scarcely any thing is doing; tens of thousands of individuals are wholly thrown out of employ, and many of them are literally starving. The prospects of the nation are at present most gloomy and alarming; and the consequences must be distressing in the extreme, unless some change speedily takes place. May wisdom from above be granted to our Rulers! May the judgments of the Most High be sanctified!

In these times, the opulent and middle classes are undoubtedly called upon to exert themselves strenuously for the relief of their distressed fellow-countrymen. Retrenchment and self-denial should take place of luxury and pleasure, and the most active benevolence should be manifested, not as a matter of expediency, but in obedience to the call of *duty*. Whether any measures of general relief can be adopted by the Legislature, and what those measures should be, we presume not to determine. Political Economy is not our province: we can only express our earnest prayer to the Almighty, for his gracious interposition. "The Lord reigneth;" He is not at a loss, though *we* may be; let us "trust in him at all times."

IRISH CHRONICLE,

AUGUST, 1826.

THE Readers of the "Irish Chronicle" have no doubt heard, with much regret, of the death of JOSEPH BUTTERWORTH, Esq. whose patronage and friendship the Baptist Irish Society has enjoyed from its commencement. As an expression of cordial esteem for his virtues, and to perpetuate a grateful recollection of his kind services on behalf of the Society, the following statement and resolution have been entered on its minutes, the insertion of which in the Chronicle, it is hoped, will be gratifying to the Friends of Ireland.

AT a meeting of the Committee of the Baptist Irish Society, held at the Mission House, Fen Court, July 4, 1826, Samuel Jackson, Esq. in the chair.

In the account given by the Secretaries to the new Committee, respecting the Annual Meeting held on Friday morning the 23d ult. it was mentioned that Mr. Butterworth had been prevented by sudden indisposition from taking the chair as he had intended; and that he had died on the subsequent Friday. It was, therefore, agreed, that it would be proper the sentiments of this Committee, in regard to that afflictive event, should be recorded in the minute-book of the Society; because of the liberal support and uniform attention which had been afforded by Mr. Butterworth, in the promotion of its welfare, from the time of its formation, April 19th, 1814 (on which occasion he presided), until the period of his death, June 30th, 1826. It was, therefore, unanimously resolved:

That this Committee, deeply lamenting the loss which the community, particularly the religious community in England, has sustained by the death of Joseph Butterworth, Esq. (late M. P. for Dover), adopts this mode of recording their affectionate and grateful recollection of the various, kind, constant, and efficient services rendered by him to the Baptist Irish Society, during a period of 12 years; earnestly praying, that a double portion of the Christian, and Protestant, and patriotic spirit, which was expressed by him on different occasions, for promoting the welfare of Ireland, may rest upon all the members of this Society, upon those who will compose the New Parliament, and especially upon his surviving and only son — that as he bears his name, and inherits his property, he may also imitate his disposition, maintain his principles, and emulate his virtues.

To the Secretaries,

Boyle, June 14th, 1826.

DEAR BRETHREN,

I herewith send the quarterly account of the Schools under my care, and the journals of the Irish Readers. In the latter, you will find frequent allusions to the Jubilee, which is exciting so much interest in this country: that interest is however of a diversified character; for while some are rejoicing in the expectation of deriving benefit from it; others, who are observers of passing events, but not altogether uninterested, are lamenting over its too evident pernicious tendency. Were it a real Jubilee, and were the blessings of redemption to be enjoyed by it, then, indeed, every good member of society would rejoice in its being universally regarded. But then, moral effects would

be seen to be produced; a conscientious regard to the laws of God would be manifest; and those things would be encouraged which tend to promote the welfare of society. But the reverse of all this, so far as my observation and enquiries have extended, is the result of the present Popish Jubilee.

The reason of my making these observations is, because the Jubilee has had the effect of reducing the number of scholars in a few of our schools; but I am happy to say, it is only in a few; and by no means to the extent that might have been anticipated; especially when it is known, that vast multitudes are availing themselves of this "golden opportunity," which is the "only one the present generation will have of procuring the full remission of their sins, without going to purgatory!!"

To counteract the painful effects which a knowledge of so much superstition still remaining in the country is calculated to produce, it must be pleasing to all the agents, members and friends of the society to know that there are many living evidences of the usefulness of its exertions, as by them they have been redeemed from those erroneous principles and superstitious practices; and who are rejoicing in the complete redemption of Christ, as made known in the gospel. A few of these are engaged in the service of the society, and are zealously making known to others the truth by which they have been set free; some are engaged in a similar way by other Institutions; while others are following their usual occupations, industriously endeavouring "to provide things honest in the sight of all men."

You will perceive by the list of schools, that we have cause for gratitude, that many of them, notwithstanding the few exceptions abovementioned, are as well attended as ever; and I am happy to add, that a desire for the advantages of education is still increasing.

I will add, that I am only waiting to see a statement of an improvement in our funds, to request permission from the Committee to establish more schools in my district, in compliance with some of the many requests I have recently received to do so. One of these I have just received from a Clergyman who is very attentive to two of our schools that are already in his parish, but a part of the parish is still destitute, and the people are very anxious for schools. The last time I was there, an old man, apparently between 70 and 80 years of age, came a considerable distance to make a similar request, saying that the children were destroyed for want of instruction.

Yours affectionately,

J. WILSON.

To the Rev. Mr. Ivimey.

Ballina, June 14, 1826.

My Dear Brother,

Since my last, I have but little to forward to you, save the return of the schools, &c. I have preached at Westport, Killglass, Mullafary, occasionally, and statedly at Ballina, besides frequently lecturing in private houses.

You will perceive that I have established a new school at Ballina, which is intended for female children, where they may be taught plain work, and in some measure be fitted for service. Mrs. B. has taken this school under her inspection, and I hope in time it will be useful. It has been violently opposed by the Priests, one of whom Mrs. B. accidentally met in the school, and they had a most curious discussion for about an hour. When she returned, I made her commit the conversation to paper, which I will transcribe and send you soon. I would have sent it with this, but it is too long to be included in this letter.

Upon the whole, I can report very favourably of our schools. They are well attended, and the children are diligent in committing the Scriptures to memory; and notwithstanding all opposition there is certainly an increasing desire in the people in general to read them, and to judge for themselves. The present state of things furnishes to the Society every inducement to persevere. The events of every day, and the promises of a covenant God unite in assuring you that in due season you shall reap, if you faint not. That the Lord may guide and prosper all the movements of the Society is the sincere prayer of,

Yours most affectionately,

JOHN PAUL BRISCOE.

To the Rev. Mr. Wilson.

Boyle, 10th June, 1826.

Sir,

On my way from Collooney to this town, I met with a man who told me his name was F. I asked him if he was acquainted with Mr. F. the preacher? To my grief, I am, said he; but I hate him for renouncing the Catholic religion. I told him I considered it very uncatholic in him, to hate a man on account of his creed, and that Mr. F. was a man of information, and must account for himself. I then lectured him on the leading truths of the Gospel, shewed him the faith on which he might safely depend, and how it should be adorned by a good life. He travelled better than two miles with me, seem-

ed to be well reconciled, and prayed that I might prosper in my journey. He then told me he was a brother to the Mr. F. I mentioned. The day after I arrived, I went towards Mr. E.'s place; I met with a young man whose name is O. who accompanied me to K. where he introduced me into one of the houses, when I commenced reading and lecturing without further ceremony; the inmates expressed their approbation of what they then heard, and told me that William Moore and Norris had been labouring among them, and that they would always find comfort in hearing the Irish Scriptures read and expounded. Again, I visited a herd's house on Frenchpark road, and read an old Irish story, as an introduction; and then read part of the Sermon on the Mount. I shewed them the purity of the law, and where its precepts were disobeyed, and that there was but one way of escape, which I endeavoured to explain to them; they invited me again to their place, and said that they preferred hearing the Irish Scriptures to all the old stories in the world. On my way to the County of Leitrim, I went into a house, where I beheld a poor man confined to his bed; I inquired into the cause of his complaint: they told me it was a pleurisy; and that they could get no person to bleed him. I examined his pulse, found it high, bled him copiously, and remained there reading and explaining the Irish Scriptures, for or during the space of four hours: they seemed to be much delighted, and said that they would sooner hear me than their Priest, and that I was the best Irish reader and lecturer they ever heard.

After I inspected Drumheuf School, Currin, the schoolmaster, introduced me to many in that neighbourhood, among whom I laboured, and endeavoured to evade argument as much as possible; but one of the women, who could read, said, if my doctrine was true, there was no need for penance or purgatory. I told her I had no doctrine of my own, and that the Scriptures tell us of no such place as purgatory, but on the contrary declare, that the blood of Christ cleanseth from all sin: she acknowledged her ignorance of the Scriptures, said that she would venture to read them in future, that she might be able to speak to me if ever we met again.

Your humble servant,

JOHN O'BRIEN.

To the Rev. Mr. West.

Ballinacarrow, June 10, 1826.

REV. SIR,

Notwithstanding all opposition, if we wait patiently and perseveringly, looking to the promises which cannot fail to be fulfilled in the Lord's own appointed time — that grand enemy's kingdom, darkening daily, will be totally consumed by the spirit of Christ's mouth, and the brightness of his coming.— Surely, we have those promises for the encouragement of those he has raised up, and put in their hearts to persevere, and not give up, considering the word cannot be fulfilled, unless this opposition takes place. As the period is coming to a close, and when we really think matters are at the worst, as was the case when I wrote my last journal, in consequence of the Jubilee. But the Lord has his own way to extract good out of evil. There are many, very many, who but a short time since actually thought their sins were forgiven, and themselves as pure as the spirits of just men made perfect, yet after performing all the obligations the Bishop laid on them, and receiving his frank and full absolution—find that all was delusion, now they are brought to see the glorious Scripture plan of *salvation*. And the consequence is, that I am teazed beyond my power by many to spend some time with them, but cannot attend all; and, what is more remarkable, some that I never had the slightest acquaintance with. This month I had to continue a fortnight in this neighbourhood, in consequence of my son being despaired of (but he is now recovered), so that I could not attend those places where I have these urgent calls. I am also greatly prevented by many families of the higher rank; and though their station in a temporal state is a heaven on earth, and they have the Scriptures and the free liberty of their *use*, perhaps it would not be prudent to say more about the veil that is over their understandings; yet they are in as great need as those that never handled the Bible. But, sure, it is cause of thanksgiving, that there is a spirit of enquiry amongst all ranks of people, except the wealthy of the Papists; these having continual company and conversation with the Priests, there is no access *to them*. Various and simple often are the means the Lord uses to find out a lost sheep. An instance I have of this in Mr. F. About four years ago, a brother-in-law of Colonel P. was on a visit there, a beautiful young gentleman at the age of twenty; he had fought in all the battles on the Continent, having got a commission when very young, and never received the slightest wound. The Colonel told me he never read the Scriptures, and introduced me to him. After some conversation, I remarked to him, how grateful he should consider that Almighty Power that so remarkably preserved him unhurt, among all that he had seen killed and mangled in the course of all he went through. He never had the smallest idea of an over-ruling Providence, but ascribed all to good luck. However, he being mild and

courteous, I brought him to read the Scriptures; and every day we spent a considerable part of our time reading and conversing. For half a year that he remained at the Colonel's, he made the Scriptures his daily exercise and study, and kept the whole family in that exercise. Every fortnight I used to return home and spend a day or two in conversation with him: the day before he went off, he begged me I would write something that would keep him in continual memory of me: I wrote an entire sheet of paper. He married a sister-in-law of Mr. F.'s, and cousin of his own. Providentially, that is no hindrance to him. I was well acquainted with her also, and all her sisters. A few days ago, they came on a visit to Mr. F.'s which is ten miles from this. He inquired at Mr. F.'s after me, who complained I did not call since he came to the country. *Well*, said Mr. L. we will go to-morrow, and find him out: so both came the ten miles; but as I was not at home, they left the strictest charge that as soon as I should come home, I would go to H——, as I did. His first words were, "Though I cannot say I lived as unblamable as I should, yet the impressions you left on my mind I hope and am confident never will be erased." The meeting was most pleasing, as the three sisters were there, Mrs. F——, Mrs. L——, and Mrs. A——, and more attention I never experienced. I staid two days, and on urging an occasion to go home, they would not let me go until I stated to them the necessity of keeping my promise of returning at a certain day; they remarked, perhaps it would be the last time we would ever meet.—But the sum and substance of this narrative is meant to show, that now, as always was the case, the binding influence of the Gospel humbles the most *haughty*. Were it not that it has this influence, I could not address men and women even in lawful affairs, but as a beggar—but now, no distinction. May the Lord hasten the long-promised and long-prayed-for period!

WILLIAM MOORE.

From an Irish Reader to Mr. Briscoe.

Ardnaree, 13th June, 1826.

REV. SIR,

On the 14th of May last, being the day after I had given you my last letter, I commenced my work for this month, as follows: I read and endeavoured to explain some portions of the Scriptures in my house to some of my neighbours, and also a discourse in Dr. Watts' works: some of my hearers then said, they were better edified than if they had gone to Mass that day. I told them that they were at all times welcome to such instruction, as often as they would please to accept of it, provided I should be at home. The day following was Whitsunday, which is esteemed by the Papists, and even some nominal Protestants, to be a great holiday; consequently, many of my former neighbours came to the market of Ballina—seven of them, in company with others that I did not know, came to my house: after a short general conversation, I made it my business to speak to them respecting the several absurdities that are daily imposed on the people, for the sake of getting money from them. Their answer was, that they could not help it. Why so, said I? One of the men told me, that they should be scandalized from the altar, unless they acquiesced in the demand. In reply, I told them, that if they were acquainted with the Scriptures, they would not be duped. Then one of them said, that it was necessary to hear the Church: that gave me an opportunity of showing them some of the fallacies of the Church of Rome, and afterwards I endeavoured to show them what a Christian Church really is, and the members that should compose it, &c. &c.

The ignorant people of this country are entangled with a jubilee, that is introduced by the Priests; they tell their deluded followers, that if they hear a certain number of Masses, confess their sins often to a Priest, and do penance for the space of 15 days; that all their sins past, present, and to come, will be then forgiven. I frequently endeavour to oppose this foolishness, both in this neighbourhood and in several parts of the country; and showed my hearers from the Scriptures, that without shedding of blood is no remission, &c. A few days ago I met with a man of the name of O'H. He is a Carmelite, and has been for many years, frequently performing stations in Loughdarah, and many other pilgrimages. I first asked him, if he knew his own catechism? He said, Yes. When I asked him a question, I found he was ignorant of it.—I then recommended the reading of the Scriptures to him. His answer was, that Scripture reading made fools of people. I told him the Scriptures were the only revelation we had from heaven, and were we to keep this book called the Holy Bible shut up, where would a saving knowledge come from? he could not answer. I have been in several parts of the counties of Mayo and Sligo among the schools lately, but the country people being so much employed it is not in their power to assemble themselves for the purpose of hearing the Scriptures read, as at other periods.—I remain, &c.

The Rev. Mr. Chin's collection at Liverpool, &c. (reported in the June Chronicle) should have been £90. 3s. 6d.

Received by the Rev. G. Pritchard:

Mr. J. Kennerley..... £10 0 0

MISSIONARY HERALD.

BAPTIST MISSION.

HOME PROCEEDINGS.

ANNUAL MEETING.

RESOLUTIONS of the General Meeting, held on Thursday, June 22, 1826, at Great Queen-street Chapel:

JOSEPH GUTTERIDGE, Esq. in the Chair.

Moved by the Rev. DR. STEADMAN of Bradford, seconded by Rev. C. E. BIRT, M.A. of Derby.

I. That the Report now read be adopted and circulated under the direction of the Committee; and that this Meeting thankfully acknowledges the proofs of Divine favour and protection which have been afforded to the Society, and desires that these may prove effectual motives to more extensive exertions to convey the knowledge of Christ to the multitudes of our fellow men, still involved in error, and the most debasing superstition.

Moved by the Rev. JAMES PEGGS, General Baptist Missionary from Orissa, seconded by the Rev. GEORGE BROWNE of Clapham.

II. That this Meeting is deeply sensible of the kindness shewn by the Ministers and other individuals, who have assisted in various ways, to procure pecuniary aid for the Society, during the past year; and trusts that the present low state of the Funds will lead all who value the object to which its labours are directed, to vigorous efforts to replenish them.

Moved by the Rev. JOSEPH KINGHORN of Norwich, seconded by the Rev. EUSTACE CAREY from Calcutta.

III. That as inconveniences have been found to arise from the small number of Members composing the Central Committee, the following alterations be made in the "Plan of the Society," viz: in Rule V. for "fifty," to read "eighty;" and in Rule VII. to insert the words "twenty-five," instead of "twenty-one," and "sixteen," instead of "twelve," adding also, "the Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation," and that the Corresponding Committee be henceforth discontinued.*

Moved by the Rev. JOSHUA MARSHMAN, D.D. from Serampore, seconded by the Rev. Mr. REES, of the Wesleyan Society.

IV. That the sincere thanks of this Meeting be presented to the Gentlemen by whom the business of the Society has been conducted during the last year;

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* The Rules will then read thus:—

Rule V. "A General Committee, consisting of eighty Members, shall be appointed for the purpose of circulating Missionary Intelligence, and promoting the interests of the Society in their respective neighbourhood; nine-tenths of whom shall be eligible for re-election for the ensuing year."

VII. "Besides the Treasurer and Secretaries of the Society, who shall be considered Members, ex officio, the Central Committee shall consist of *twenty-five* persons; of whom *sixteen* shall be resident in London, or its immediate vicinity, and nine in the country; five Members to be deemed a quorum. The Committee to be empowered to fill up, *pro tempore*, any vacancies from death or resignation."

and that the following be the Officers and the Committees for the year ensuing:—

Treasurer—John Broadley Wilson, Esq.

Secretary—Rev. John Dyer.

Auditors—Messrs. John Danford, Joseph Hanson, and William Beddome.

GENERAL COMMITTEE.

The Gentlemen whose names are printed in Italics form the Central Committee.

Rev. J. Acworth, Leeds.
C. Anderson, Edinburgh.
W. H. Angas, London.
G. Barclay, Irvine.
J. Birt, Manchester.
T. Blundell, Ditto.
John Chin, Walworth.
T. Coles, Bourton.
W. Copley, Oxford.
F. A. Cox, LL.D. Hackney.
Edmund Clarke, Truro.
O. Clarke, Taunton.
E. Daniell, Luton.
B. H. Draper, Southampton.
R. Edminson, Bratton.
T. C. Edmonds, Cambridge.
W. Giles, Chatham.
W. Gray, Northampton.
S. Green, Thrapston.
W. Groser, Maidstone.
T. Griffin, London.
Robert Hall, Bristol.
C. Hardcastle, Waterford.
J. Hemming, Kimbolton.
J. H. Hinton, Reading.
J. Hoby, Weymouth.
R. Hogg, Kimbolton.
R. Horsey, Wellington.
T. Horton, Devonport.
W. Innes, Edinburgh.
J. Ivimey, London.
J. Jarman, Nottingham.
J. Kershaw, Abingdon.
S. Kilpin, Exeter.
J. Kinghorn, Norwich.
J. Lister, Liverpool.
J. Mack, Clipston.
T. Middleditch, Biggleswade.
C. T. Mileham, Bow.
J. Millard, Lymington.
Rev. T. Morgan, Birmingham.
W. H. Murch, Frome.
Dr. Newman, Bow.
W. Nichols, Collingham.
J. Payne, Ipswich.
H. Page, Worcester.
R. Pengilly, Newcastle.
G. Pritchard, London.
R. Pryce, Coate.
T. Roberts, Bristol.
P. J. Saffery, Salisbury.
J. Singleton, Tiverton.
S. Saunders, Liverpool.
James Smith, Ilford.
Dr. Steadman, Bradford.
M. Thomas, Abergavenny.
T. Thonger, Hull.
T. Tilly, Portsea.
W. Tomlin, Chesham.
J. Upton, London.
T. Waters, Pershore.
J. Wilkinson, Saffron Walden.
Messrs. B. Anstie, Devizes.
W. Beddome, London.
G. Blight, London.
N. Bosworth, London.
W. Burls, Edmonton.
J. Deakin, Birmingham.
J. Deakin, Glasgow.
J. Dent, Milton.
J. Foster, Biggleswade.
W. B. Gurney, London.
J. Gutteridge, Camberwell.
J. Hanson, Hammersmith.
C. Hill, Scarborough.
T. King, Birmingham.
J. Lomax, Nottingham.
J. Marshall, London.
B. Shaw, London.
J. Sheppard, Frome.

Moved by the Rev. WILLIAM GRAY of Northampton, seconded by the Rev. WILLIAM COPLEY of Oxford.

V. That the best thanks of this Meeting be presented to the Trustees of this Chapel, and to the Rev. Rowland Hill and the Trustees of Surry Chapel, for their kindness in permitting us to occupy their places of worship on the present occasion.

Moved by the Rev. MOSES FISHER of Liverpool, seconded by the Rev. JOHN JACKSON of Ashford.

VI. That the next Annual Meeting of the Society be held in London, on Thursday, June 21, 1827.

Moved by JOSEPH HANSON, Esq. of Hammersmith, seconded by the Rev. JOSEPH IVIMEY of London.

VII. That the respectful acknowledgments of this Meeting are due, and are hereby presented to Joseph Gutteridge, Esq. for his kindness in taking the Chair this day.

FOREIGN INTELLIGENCE.

CALCUTTA.

The Anniversary of the Auxiliary Baptist Missionary Society in this city was held on the 22d July 1825; when the Report was received, and several customary Resolutions adopted.

The first portion of the Report relates to the operations of the Society in Calcutta and its neighbourhood. The circumstances of the Native Church, raised under its auspices, give rise to mingled feelings. Two of the members have dishonoured their profession: the one a poor woman baptized during the past year, and the other a native preacher. The latter case is the more distressing of the two, on several accounts. *Bagchee* had made no small sacrifices in embracing the gospel; and for a considerable time his temper and conduct had been highly becoming. He had held a public and conspicuous station, too, so that his fall, was at once painful in the extreme, to the feelings of his Christian friends, and injurious to the Gospel. It is gratifying, however, to perceive that there is cause of joy as well as sorrow.

"Independent of the woman above referred to, the missionaries have had the pleasure, during the last year, of admitting into the native church, four converts by baptism; namely, two Portuguese females, a Mugh, and a Hindoo.

"The two former are natives of Madras, but have resided in Bengal many years. They are both middle aged, of small independent property; and though professed Roman Catholics, had hitherto lived in the grossest ignorance of the first principles of Christianity. One of them attributed the enlightening of her mind to a discourse on the parable of the pharisee and the publican, and the other to a sermon on the parable of the covetous rich man; both peculiarly adapted to the state of their respective minds. These addresses were delivered by one of your native preachers in the course of his regular visits to Howrah: and it is highly gratifying to observe, in these and other instances, how quick and powerful the word of God has been found, through the influences of the Holy Spirit, in the conversion, not only of Hindoos and Moosoolmans, but even of professing Christians, by the instrumentality of one, who was himself, but a few years since, a worshipper of stocks and stones.

"The account given by our Mugh brother, of his becoming acquainted with, and embracing Christianity, though very satisfactory as to his renewal of heart, contains no very striking particulars; but the simple narrative of the Hindoo referred to, is so full of interesting events — so distinctly points out the directing care of divine Providence, and the permanent and constraining influence of divine grace—and is besides so adapted to encourage missionary societies in their exertions in public preaching and the distribution of tracts, which in the present day are by many persons undervalued, that your Committee feel satisfied you will approve their introducing it.

"The person whose narrative now follows, is a young man named Govinda, of about 20 years of age. He was born at a village in Sylhet, 200 miles from Dacca, in which city he was living as a Chowkedar, when he first heard of salvation by Christ. He used to attend an evening school, to acquire English; but was the subject of no serious impressions, till he one day heard the gospel preached in Bengalee, in a small bungalow which a gentleman* there had hired for that purpose, but which in a short time, he being discouraged at witnessing the rudeness and hardness of heart of his hearers, was closed, and the worship previously held in it discontinued. Behold, however, the inscrutable wisdom of Divine Providence, and how often good may be effecting, when the instrument himself is discouraged at the apparent inefficacy of his labours! During the short time that this bungalow was used as a place of worship, Govinda heard what impressed his mind, and received several tracts, among which was one entitled, "The Mine of the Jewel of Salvation," the reading of which was blessed, as we hope, to his everlasting good. He continued at Dacca some time, and afterwards went to his native village, to visit his mother and other relatives. Here for some time he regularly read the tracts he had received, but was so reproached and persecuted on this account, and was by his relations so unceasingly importuned to lay them aside, that at last he consented, and by degrees fell again into idolatry. In a short time, however, he was heavily afflicted; and, with a conscience in a great degree enlightened, his convictions of sin were very deep, and rendered him truly miserable. At last, after remaining at home nearly two years, he told his mother that he knew the wickedness of idolatry, and the necessity of faith in Christ for salvation; but that, from fear of his relations, he had hitherto complied with the former, and neglected the latter. Now, however, since he had been sick, his con-

* Mr. Leonard, we suppose.

victions, like vipers, were stinging him so bitterly, that he could no longer stay in his present circumstances, but must immediately proceed in search of further instruction in the religion he knew to be true. His mother attempted to dissuade him, but in vain. With a rupee only to bear his expenses, he set off for Dacca, in search of his former instructor. Great was his disappointment, however, on enquiry at the school here established, to find that he had left home for Chittagong, and to hear that he might probably not return for several months. Being greatly perplexed, he knew not what to do, till he was told, with a sneer, by one of the scholars, in reply to his enquiries, that if he wished to *become a Christian*, he might easily obtain instruction in that religion in Calcutta, where there were many Europeans who taught, and many natives who had embraced it. Immediately he formed the determination to proceed to this city; but having no means of support on his way, he was in great anxiety. At length on application to the Darogah who had formerly enployed him, he again obtained a situation as Chowkedar. Having staid a month, he could no longer restrain his intense desire to know more of the way of salvation by Christ: and therefore, taking a rupee less than his wages, on condition of receiving it immediately, he set off for Calcutta, with three rupees for his support. When he arrived, he went to the house of a respectable sircar, a native of his village, and a distant relation, with whom he was acquainted; and he kindly allowed him to remain in his house, till he could furnish himself with other accommodations. By degrees Govinda put the question to him, and others of his acquaintance, "Where do the teachers of the Christian religion reside?" But every enquiry of the kind was answered with so many sneers, remonstrances, and threats, accompanied with no information whatever, that he found he must look elsewhere for the intelligence he wished. As he could now support himself by carrying a chatta over the palanquins of strangers, he began to hope, that by making enquiry at the different places where he accompanied his employers, he might at last gain the necessary information. After many weeks of anxious search, his hopes were realized. As he was one day passing the door of your place of worship in Kalingah, he saw it open, and several persons just entering. He determined to enter also, when with pleasure which he seems incapable of expressing, he found the truth—the Saviour—the gospel he was in search of, being proclaimed. Expressing his earnest desire for instruction, he was invited regularly to attend the missionaries to receive it—an invitation which he gladly accepted. He first, however, went home to his lodgings; told his host and his relations, that he had found the way of salvation he had been so long in search of; and that he should soon, he hoped, become a Christian. They reviled and caressed—threatened and promised him by turns; and at last, with a generosity far from common among the natives, raised a subscription to send him to his native village free of expense, on condition he should not disgrace them by renouncing his caste. Continuing firm, however he told them he must follow his convictions, and returned to his Christian friends, amongst whom he continued evidently to "grow in grace and in the knowledge of our Lord Jesus Christ," till at the beginning of June last, he was baptised in his name."

It is also hoped that another Hindoo, named Sukharee, who died in the course of the year, had been brought to a living faith in Jesus Christ, although he had not been baptized. The Missionaries notice in the native members a new delight in attending the means of grace, and a pleasure in seeking the good of the heathen.

The gospel is preached to the heathen in Bungalow Chapels at Bow Bazar, Wellington street, Kallingah, and Hintalee. The last is a new station, occupied instead of Moonshee Bazar. The society has two schools containing 100 boys to whom Christian instruction is given.

Under the head of *Doorgapore and its neighbourhood*, the following information is peculiarly interesting.

"Several months ago, about twenty residents in the neighbourhood, partly Hindoos, and partly Moosoolmans, most of them formerly distinguished for wickedness, came to the house of the native preacher with the following unexpected representation. They confessed, that they had been long spending their time in drunkenness and quarrelling, which, they were aware, would ruin them at the last; but that they were now anxious to understand the way of salvation which he preached—that having no leisure in the day, they could attend worship only in the evening—and that therefore they had agreed together, that if he would give them a discourse on Monday and Friday evenings, in the chapel, they would, amongst them, defray the expense of lighting it up. One man said, that he was too poor to give any money; but that he would gladly clean the lamps, as his quota. The native brother of course gladly complied, and from that time to the present, the hearers have regularly attended, and as regularly contributed the sums they promised. Though this sum is small, being but from one to four annas each per month, it is, from their poverty, important to them. That they should contribute *any* sum for the

carrying on of Christian worship, is a matter of no ordinary promise. As none of them can derive any temporal advantage whatever from their contribution, no sinister design can be traced in the arrangement; and some missionary friends, who had occupied for some time the bungalow on the premises, have marked an evident improvement in the conduct of several of the contributors. Your Committee, therefore, cannot but hope, that the Holy Spirit has produced convictions in their minds, which in the case of some at least, will terminate in their conversion.

"The native chapel at Burahnagar is connected with this station, and worship has been regularly conducted in it twice a week, when from 20 to 60 hearers have been collected. During a violent storm in April, it was, as well as the native preacher's house at Doorgapore, blown down; since which, till it can be rebuilt, worship has been conducted under the shade of a tree, in the neighbourhood. Your Committee are thankful to add, that two or three persons in this place manifest great seriousness, and regularly attend whenever the gospel is preached.

The third division of the report mentions an excursion of Messrs. Yates and Pearce to Jessore, during which they had several favourable opportunities of making known the gospel. The Branch Societies are at Howrah, and in several European Regiments. The first of these is nearly independent, we believe, as it regards funds; and devotes its attention to the spiritual wants of its own neighbourhood.

The Funds of this society are low, a balance being due to the Treasurer of Rs. 932, 2, 8.

DIGAH.

Extract of a letter from Mrs. Rowe, dated June 5th, 1825.

"You will be happy to hear, that the former Daoodpore school-master, Jhurreelal, has thrown off his caste and desires baptism. He is now the Digah school-master: his wife and family, consisting of five young women, attend on Mary's meeting at sun-rise on Sabbath mornings, when I read the scriptures to them. They are much pleased with the Old Testament which I read in Oordoo to them.

"Jhurreelal says to his wife, 'Let us give up to our father the house and ground, and whatever he might contend about on our becoming Christians, and let us be baptized and live on my wages.' If there were a missionary here, I think we should soon see the fruits of our long labour. All my servants attend family worship, in the evening when I read to them, and on Sabbath mornings, when one of the brethren expounds the Scriptures.

"Brother Roop-das has been very poorly of late, almost unable to walk a step; I have therefore allowed him a hackery to go to preach abroad, as his heart is warmly engaged in the work of the Lord. He told me with tears the other day that the harvest was great and the labourers few, and of the few, he was unable to go out to the call of his brethren. He said he could still do the Lord's work sitting, and it grieved him that he could not go from village to village. He has had a call over to Munea, but has been only once. I am sorry that Huree-das is not so much alive in the work. He, however, goes his rounds, and takes his turn in the services of the Station."

COLOMBO.

The following comprehensive notice of affairs at our stations in the island of Ceylon at the commencement of the present year, has been lately received from Mr. Chater. The letter containing it is dated

Colombo, 30th January, 1826.

"Respecting the state of this mission I have but little that is very interesting to communicate. It is proper however, that the Committee, at least once a year, should be furnished with the most detailed account of our circumstances that can be given them. Our congregations at the Fort and the Grand Pass continue very small. In the Pettah the attendance is better. On sabbath evenings we have frequently about a hundred hearers; formerly there were seldom more than fifty. Knowing that faith cometh by hearing, we ought, I believe, to thank God and take courage, at seeing such an increase of a spirit of hearing, as this. But till the spirit of God be poured out upon us, what will hearing or preaching effect? The recollection that this necessary and important blessing is so constantly and earnestly implored by thousands of praying souls, is often very encouraging to me in my saddest moments. And that some addition has been made, even in this place, to the number of those who wrestle with God in prayer is an event that is highly gratifying.

No addition has been made to our little church since I wrote to you last. Our number at present is eighteen. It was twenty, but two of them have been excluded. One of them, I hope is truly penitent. The other, one of the Singhalese who joined us early in last year, (though one of whom we hoped the best on his joining the church,) affords us at present but little hope. The number of members at Hanwell is six. Carolus professes to be penitent, but I cannot yet place much confidence in him. I informed you in my last, that I was about to try what could be done by employing one of our most proved and approved schoolmasters, as a Singhalese reader in the villages. His success in collecting hearers, has exceeded my most sanguine expectation. In the evening from eighty to upwards of a hundred persons assembled to hear him. I have been to preach at three of the villages: and on a very rainy evening found eighty-two met together to hear preaching. I feel strongly encouraged to hope and believe that this may be the beginning of good among this poor people. Formerly I visited and preached at one of these villages once a fortnight, for a long time, and never had more than 5 or 6 grown persons to hear. On my going now, more than a hundred were present. O that I may ere long have to inform you, that the all important inquiry, "what must I do to be saved," is heard among them!

"Our schools, on the whole, are in much more promising circumstances than they were at the commencement of the last year. In the six schools on the Colombo station, the number of boys is 190. A new and promising school, beyond Katany, has commenced this month, containing 40 boys. On visiting it for the first time, I found a very decent congregation assembled to hear preaching. Next month I have to commence another school a little beyond Kattoo-pellella-watte, which will contain 50 boys. A respectable young man undertakes to teach this for a very moderate salary. And though I must confess my schools are almost too many for me to superintend properly, being convinced of the utility of schools, I fear I should be doing wrong not to take these new ones under my charge. And I have in contemplation the commencement of another, in a very populous village, about one third of the way between here and Hanwell. Indeed, as I have before informed you, I wish to form a chain of schools from here to Hanwell, which I have no doubt might be done, if I had sufficient assistance, and you could meet the expense. I have no late report of the Hanwell schools. But there are three in number, and average more than 30 boys each. The number of girls in the two female schools, is upwards of fifty, but about that number attend regularly. And the girls, especially in the Moderah school, promise to out-strip the boys in learning to read and in reciting catechism. Mattackooly now promises well both as to the school and congregation; but it is not in my power to visit it half so often as I could wish. I feel more and more the need of help. O when shall I obtain it!

"The congregation at Hanwell still continues small, but, with some things that have occurred there, I have felt much gratified. They have commenced a prayer-meeting, at which our friend the Modeliar engages in prayer; and the attendance on these occasions, is better than at public preaching. A servant of mine being lately at Hanwell, went to the Modeliar's house in the evening, and to his astonishment, found him collecting his family together for evening prayer. For a Singhalese headman to shew any thing like sincerity and earnestness in the things of religion, is a new, and to many appears a strange thing. I have long hoped to see our friend the Modeliar brought under the influence of religion. Some time ago I lent him the memoirs of Obookiah, the Sandwich youth who died in America; and the reading of that book seems to have made a strong impression on his mind. He has long been a constant and attentive hearer, and I trust there is reason to believe that the word has reached his heart. This is a very gratifying occurrence, and, we hope will prove highly beneficial to the Hanwell station; for the whole Corle (or County), is much swayed by the influence of the Modeliar. To strengthen the hands of brother Siers, I am going to send him one of our members from Colombo, whose whole work is to be going from house to house, and village to village, to converse with persons about the concerns of their souls. I am sorry he cannot read Singhalese, but he speaks it fluently, and possesses both the gift and spirit of prayer. Having only himself to provide for, a little more than a quarter of the salary that was given to Carolus, will satisfy him. His views of truth are clear, and his manner of conversing on religion is affecting and edifying. O that he may be made an humble instrument of doing good to souls!

"The union that has been formed here among the missionaries and their friends goes on well. Our meetings seem to be more interesting from month to month."

BATAVIA.

The following affectionate tribute to the memory of our late excellent friend Mr. Diering of Batavia, has been received by the secretary in a letter from the Rev. W. H. Medhurst, of the London Missionary Society, residing in that city. It furnishes an additional and pleasing proof how cordially Christians of different denominations can associate together in the service of the Redeemer among the heathen.

There is no one can lament more feelingly than I do, the sad, the irreparable loss of our godly and zealous friend Diering. I felt at his death as if my right hand were chopped off, and seemed to look round as destitute and deprived of my last and only Missionary brother, having no man like-minded, who will naturally care for our state. We took sweet counsel together, and walked to the house of God in company—we journeyed into the villages and visited the heathen markets and fairs, where we aided each other in collecting the crowds and addressing them on the all important doctrines of the Gospel. I have seen him, without either fear or shame, standing up before a mixed multitude of Dutch, Portuguese, Chinese and Malays, and exhorting them in earnest strains to repent and believe in Christ.—His chief object seemed to be to exalt the Saviour, and from all the nice disquisitions that the Malays were fond of entering into, he would turn away, and ask them where forgiveness was to be obtained, and enquire if they knew how their sins could be blotted out. He argued well with the Mahometan opponents, and keeping them to this one theme, he never failed to silence and confute them. I am not ashamed to own, that I have learned much from Mr. Diering; and considering what he has done in preaching for me so often, when worn out with fatigue, I cannot refrain from expressing my unfeigned gratitude for his assistance. But he is now gone, and blessed are the dead that die in the Lord, even so saith the Spirit, for they rest from their labours, and their works do follow them. His widow and children are endeavouring as far as possible to tread in his steps, still maintaining family prayer, and making a business of religion—may the Lord keep them by his mighty power, through faith unto salvation, till they join their dear husband and father, and their still dearer Saviour and God!"

Contributions received on account of the Baptist Missionary Society, from June 23, to July 20, 1826, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Lynn, Salehouse and Carlton Rode, by Rev. Joseph Kinghorn	6	15	6
Stroud, Kingstanley and Minchinhampton, by Mr. H. Hawkins	14	18	6
West Middlesex Union, balance of Accounts, by Joseph Hanson, Esq.	7	19	7
Keppel-street Auxiliary, balance, by John Marshall, Esq.	11	6	7
Trowbridge, Subscriptions, &c. by Mr. Wearing	18	12	9
Bugbrook, Collection, by Rev. W. Gray	13	0	0
Kingsthorpe, Ditto, by Ditto	3	0	0
Clipston, Collections, 1825 and 1826, by Rev. John Mack	46	3	6
Burton-street Auxiliary Society, one-third, by M. Poole, Esq	7	0	0
Hemel Hempsted Missionary Association, (and Missionary Box, 7s. 1d)	12	17	9
Isleham, Monthly Subscriptions, by Rev. John Reynolds	5	0	0
Isle of Ely, Associated Ministers, Half-Collection at Newmarket, June 1.	2	11	0
East Lothian Society, Sundries, by Mr. W. Hunter	19	5	0

North of England Auxiliary Society, by Rev. R. Pengilly :						
Broughton				14	19	8
Juvenile Society, Tuthill Stairs, Newcastle				8	16	2
				23	15	10
Brasted, Collected by Mr. Buckingham				5	14	2
East Moulsey, Missionary Box, by Mr. Williams				2	3	6
Carlton le Moorland, Collection, by Rev. W. H. Newman				16	0	0
Mr. Joseph Kennerley, by Rev. G. Pritchard			Donation.	10	0	0
Member of the Established Church, by Mr. A. Saunders			Ditto.	5	0	0
F. M. S., by the Secretary			Ditto.	5	0	0
Friend, by Rev. Thomas Griffin			Ditto.	2	0	0
Miss Ann Young, Harrold, near Hertford			Ditto.	1	0	0
Friend, by Mrs. Pudner			Ditto.	2	0	0
Friends from Sea, by the Secretary			Ditto.	1	10	0
Samuel Collingwood, Esq. Oxford			Ditto.	10	10	0
A Brother, by Mr. W. Beddome			Ditto.	1	0	0
Friend to the Mission, by Rev. George Barclay			Ditto.	1	0	0
TRANSLATIONS.						
Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer				26	7	6
SCHOOLS.						
Liverpool Auxiliary Society, by Mr. W. Rushton, Treasurer				8	8	0
FEMALE EDUCATION.						
Liverpool, for "Liverpool School," at Serampore				15	0	0
Generally, by Mr. Rushton				18	2	0
				33	2	0
Trowbridge Female Society, by Miss Dunn				18	8	0
Birmingham, Collected by Young Ladies at Cannon-street, for Calcutta, by Mrs. Blakemore				15	0	0
Dundee, Chapel Shade Penny Society, by Mr. Easson				3	0	0
COLLEGE.						
A Lady, by Thomas Thompson, Esq.				105	0	0

TO CORRESPONDENTS.

It was quite unnecessary for our friendly Correspondent "John" to withhold his name and address. The suggestions he has thrown out are kindly received; but he does not seem to be aware of the practical difficulties in the way of the plan he proposes.

The thanks of the Committee are returned to W. D. H. for Three Volumes of Watts's Sermons; to Friends at Sawbridgeworth, for a Number of Baptist Magazines; to Mrs. Scott, for Ditto; and to Miss S. Nutter of Shelford, and Miss Batley of Clapham, for Work Bags, Pincushions, &c. for the Native Schools, by the Rev. Eustace Carey.

The Secretary is concerned to state, that Mr. Carey has been positively forbidden, by his medical advisers, to preach, or engage in any public service for some months to come. Dr. Marshman expects to leave London for the Continent on the 5th inst. He will probably return before the winter sets in; but the precise time cannot, just now, be specified.

Littlewood and Green, Printers, 15, Old Bailey.